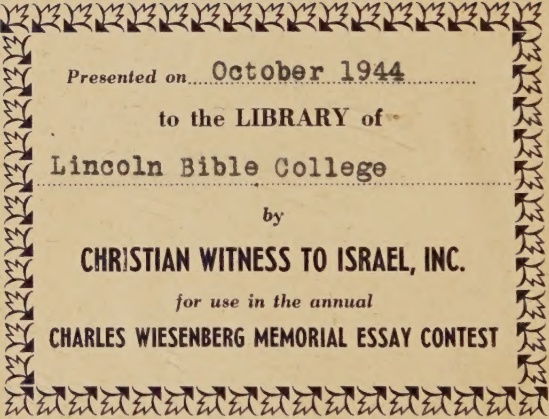


Our Jewish  
Neighbors

John Stuart  
Conning



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**CHARLES WIESENBERG MEMORIAL ESSAY CONTEST**





OUR JEWISH NEIGHBORS





# Our Jewish Neighbors

AN ESSAY IN UNDERSTANDING

By

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Introduction by

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## INTRODUCTION

**D**R. CONNING is a friend of Israel, and an intelligent and sympathetic friend. While himself a staunch Scotch Presbyterian, he has been for years a thoughtful student of the history, the tragedy, the triumphs and the present problems of the Hebrew race. Representing his own church as Superintendent of Jewish Evangelization, his earnest endeavour has been to discover the proper approach to his Jewish neighbours, and to interpret and present to them Jesus Christ as the true Messiah.

His equally difficult task has been to convince his fellow-Christians that their own "salvation is of the Jews," and that their Gospel should be presented "to the Jew first," and that in view of this great debt and this pressing duty they should assume a new attitude of sympathy and service towards those who are, according to the flesh, the kinsmen of Christ.

During a decade of such efforts the author has enriched his knowledge by wide contacts with the leaders of Christian and Jewish thought.

This admirable *Essay in Understanding* is therefore the result of extensive research and of rich practical experience. Its statements are clear, convincing, illuminating and restrained. Its spirit is irenic, generous and sincere. The author discusses with candour, discrimination and fairness

one of the supreme problems of the modern world. He finds that the bitterness and enmity, the unkindness and disdain, which separate Jew and Christian are due to prejudice on the side of each. This prejudice he traces to its root in an ignorance or misconstruction of facts.

No one can read this discussion without receiving a truer conception of the relation between Judaism and Christianity, or without gaining a deeper interest in the effort to bring into more amicable relations the followers of these two closely allied religions.

The writer maintains that the central figure of Christianity is Christ; that "in fellowship with Him no racial barriers exist;" and he is confident that the Jew will yet find in Christ, not only the supreme prophet of his race, but also the solution of his problems, the source of new spiritual life, the Messiah in whom are to be fulfilled the highest hopes which have been cherished for his nation and for the world. Thus Jew and Christian would be united in a deepening devotion to a common Lord.

Signs are detected in Jewish circles of a new interest in the person of Christ, and a hope is expressed that from within these circles a great movement toward Christ may be begun.

For the followers of Christ the Essay sounds a new summons, through the agency of each local congregation, or by the influence of personal effort, to extend to their Jewish neighbours the Gospel ministry of love and sympathy and light.

CHARLES R. ERDMAN.

*Princeton, N. J.*

## PREFACE

**J**EWES and Christians have journeyed through nineteen centuries side by side. Yet they have remained strangers to each other. This book attempts to explain why. It has been written frankly and without apology from the Christian standpoint, for the Jewish question in many of its aspects is essentially a Christian question. The aim throughout has been to present Jews and the Jewish situation in such a way as to help Christians to a better and more sympathetic understanding of their Jewish neighbours. The cultivation of right attitudes is a fundamental Christian duty. The reign of prejudice has lasted all too long. It is time that it came to a perpetual end.

At the basis of any real understanding there must be honest effort to see things as they are and to see them whole. Bias robs the judgment of its power to serve the truth. But the cause of truth demands all the necessary facts. To ignore fundamental differences between Jews and Christians is to evade the real issues. Straightforward speech is best, if we can see the facts from the other's point of view. Only thus can we hope to arrive at that appreciation and respect upon which all cordial relations depend.

Behind these chapters lie a conviction and a hope. The conviction is that, as Christ becomes better known to the Jewish people, they will come under the spell of His personality and make His

life their very own. Then we shall see that devotion to Moses which has shed renown on the Jewish people merged with a yet fuller devotion to Jesus Christ out of which will come fresh interpretations of the Gospels and spiritual quickening for the whole world.

The hope is of an ultimate rapprochement of Jews and Christians under the leadership of Christ for the establishment of the Kingdom of God upon earth. At present it is little more than a hope. But constant changes are taking place, and still others are on the way. There is ever a new day breaking for those whose eyes are toward the light.

Since this book was prepared for the press, two World Conferences dealing with the responsibility of the Christian Church toward the Jews have been held, in Budapest and Warsaw, during April, 1927. In the light of the discussions which took place at these memorable gatherings, it has not been found necessary to revise a single sentence. The conferences have placed a new emphasis upon the underlying conceptions which run through everything that has been written—the necessity of arriving at a true and sympathetic understanding of the Jewish people, and the urgency of an earnest and effective Christian approach.

The limits set for this volume have precluded the treatment of many interesting topics and, of those included, with any measure of exhaustiveness. It has not been written for the special student of Jewish history, but for popular use. It will have served its purpose if it arouses in its readers a sympathetic interest in the Hebrew peo-

ple and a desire to know them better. A bibliography has been added for the use of those who wish to pursue certain subjects more fully.

It remains for me to mention with deep appreciation several friends who have read the manuscript of this book and made valuable suggestions—Dr. Charles R. Erdman, Dr. John A. Marquis, Dr. John McDowell, Dr. William P. Shriver, Dr. John Bailey Kelly, and in particular my esteemed associate, Rev. Royal McK. Merritt, who has read the proofs and prepared the bibliography and index.

J. S. C.

*New York City.*





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## I

### DOWN THE AISLES OF TIME

**T**HE Jew has a long, long past. In racial retrospect he looks down the corridors of forty centuries. There, in the dim dawn of history, he sees the romantic figure of Abraham, his pilgrim forefather, and hears out of the silence the voice of the Eternal declaring: "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." The history of the Jews is but an extended commentary upon this ancient promise.

No other nation can trace back its lineage so far by the clear light of history. In comparison with the Jews the mighty nations of our day which control the affairs of the world are but of yesterday. Before Homer sang, Israel had already reached the height of her national splendour. When Rome was founded the zenith of her power had passed. Jews follow back their history as many centuries before the Christian era as the world has travelled since.

What a long way these children of Abraham have come! Over what divers roads they have travelled! What triumphs and tragedies they have

seen! The story of their wanderings is the strangest story ever told. Here their pathway rises to heights that stand radiant in the light of heaven, there it sinks to depths of unutterable gloom. Yonder we see men of their race speaking face to face with God, and there, a little farther on, we see the whole people grovelling in the mire of idolatry and corruption.

A strange people are these Jewish neighbours of ours. Where is the source of their amazing vitality and persistence? Why has their journey down the years been so full of trouble and unrest? What is the meaning of their perplexing history? Is there yet some high place for them to fill in the divine purpose for the world? What part shall America play in the shaping of their destiny? These and many other questions present themselves to us as we read the records of their past, trace their journey down the years, and observe their activities in the present. Of all the peoples who have come to share with us the liberties and opportunities of America, there is none that so challenges our interest and thought and service.

#### RACIAL CLASSIFICATION

The Jews have a Semitic ancestry. They belong to that group of peoples which included the Babylonians, Assyrians, Phœnicians, Canaanites, and other vanished races. The only other living representatives of this great family of nations are the Arabs. The racial roots of the Jews are, therefore, in the Orient, and in spite of endless modifications through continuous contact with an



Occidental environment an Oriental people they have largely remained.

The question of Jewish racial purity has been often discussed. History certainly does not support the conception that the Jewish racial stream has flowed down through the centuries untouched by other racial strains. While certain families, notably the Cohanim, or priestly families, have sought with unusual care to preserve racial purity, yet at no period has intermarriage not been practiced. The Semitic stream has received infiltrations from many races from the Chaldean period down to our own time. There have been also other sources of racial mingling. From the days of Pompey to the fall of Jerusalem, Judaism was a missionary religion. In all the lands of the Diaspora during this period many proselytes were received into the Jewish fold. These proselytes, representing many races, were all in the fullest sense merged with the Jews. In the case of Chazars, in the eighth century, we have an example of a whole nation becoming absorbed by Israel.

Fishberg, in his scholarly work on the Jews, shows convincingly that no such thing as a distinct Jewish type exists. Jews are not set apart from all other races by definite ethnological differences. Even what have been characterized as the Semitic features are by no means universal. The differences observable between Sephardic and Ashkenazic Jews but illustrates a wide range of types scattered over the world. Indeed, there are some groups that do not seem to have a drop of Hebrew blood in their veins, as the Chinese Jews

of Kai-feng-fu, the Beni-Israel of India, and the Falashas of Abyssinia.

The differences among Jews are so marked that some students deny the existence of a distinct Jewish race. Modern science, however, has demonstrated the perpetuation of racial characteristics through a wide variation of types. And as Dr. Robert E. Speer has remarked in his book, *Of One Blood*, "Whether or not the Jews are a race, they are a human group distinguished from other groups for all practical purposes as races are distinguished." Moreover, in the sense that a race is but a larger family, Jews must certainly be written down as a race. Families receive constant accessions from other families, reveal conspicuous differences in their members, yet preserve their continuity, traditions, general characteristics, and family history. All of these may be predicated of the Jews. Their continuity from Patriarchal times is one of the marvels of history. They cherish a remarkable heritage, reveal distinct racial qualities and cling to a body of traditions, all of which serve to bind them into a unity.

#### THE MATCHLESS HERITAGE

The Jews, in the progress of the centuries, have made incalculable contributions to the life and thought of the world. Their achievements in commerce, industry, science, literature, music, art, and in many another sphere have permanently enriched mankind. But it is in none of these things that Jews have made their pre-eminent contribution to the welfare of humanity. In each of these

directions other races have also attained high excellence and supremacy. The unique contribution of the Jews to the world is in the realm of religion, and in particular religion as it finds expression in the Scriptures.

Jews have always been conscious of the supreme value of that revelation of which their prophets were the vehicles and of which they have felt themselves to be the special guardians. Central in that revelation is the conception of the unity of God. And the divine origin of the religion of the Old Testament is nowhere more strikingly emphasized than in this cardinal doctrine of the Hebrew faith. The thought of God as one was wholly at variance with the prevalent polytheism of the times and quite inexplicable from the unprogressive character of the ancient Hebrews themselves.

Professor R. A. S. Macalister, in his *History of Civilization in Palestine*, dwells on the striking lack of originality in that land. "From first to last there was not a native potter in Palestine who could so much as invent a new design to paint on his water-pots. There was not an armourer who could invent a new pattern of sword or arrow-head. A community of white ants could not be more unprogressive. And yet that unoriginal, semi-civilized people, who could not cut a tunnel straight through the rock in their metropolis, in the realm of religion shot ahead of all their contemporaries, and passed in the rapid course of a few centuries from polytheism to the uncompromising monotheism of the prophets and psalmists. When we take into account, first, the environment, which was not only

hostile to such a development, but even left no room or precedent for such a conception, and, secondly, the exaggerated conservatism of religion among the Semites, and also the natural unfitness for new ideas which Israel displayed in material affairs, we can but wonder in silence. Nothing like it has ever happened in the world."

The only explanation that fits the facts is the one that the Jewish prophets themselves give—God spoke to them. This sublime truth of the divine unity drove polytheism from the Roman Empire, and from every European land. Before it, today, the many gods of heathenism are fleeing away. Monotheism is destined soon to rule the world. This is a spiritual debt we owe to the Jews.

And quite as remarkable was the conception vouchsafed to prophets and psalmists of the relation of God to the world. If the Hebrew people were chosen to high privilege as the recipients of a divine revelation, it was that through them the knowledge of God might be given to all nations. To the prophets the world was God's world and His purpose was to bring all its people into fellowship with Himself in the Messianic time. It was this vision of God in the world and in human history which sustained the prophets in evil times, made them dauntless speakers for God and unfailing optimists. This is one of the sublime contributions of the Hebrews to mankind. Through it comes the hope of a golden age when the whole world will rest under the divine benediction and the kingdom of God will come in power. The ful-

filment of the vision may tarry, but God reigns, and it will surely come.

*“God spoke, and gave us the word to keep:  
Bade never fold the hands nor sleep  
’Mid a faithless world,—at watch and ward,  
Till Christ at the end relieve our guard.  
By His servant Moses the watch was set:  
Though near upon cock-crow, we keep it yet.”*

Nor in estimating the greatness of the spiritual inheritance which we have received from the Jews must we fail to recognize the fact that through them also has come the Christian Gospel. “Salvation,” as Jesus Himself said, “is of the Jews.” And though the Jews as a nation have not yet beheld the glory of the Word made flesh, yet it is through members of their race who companied with Christ that the New Testament came to be written. It is a Jewish book throughout. Its roots lie deep in Jewish history and tradition. Its messages can only be understood in the light of the older revelation of which it is the completion.

#### THE PARTING OF THE ROADS

If we ask why a book written by Jews and largely for Jews has a universal appeal, a message for every age and nation, only one answer can be given. It is a book about Jesus Christ, at once the flower of the Jewish race and the representative of humanity. We can never forget that He entered human life as a Jew, that He was born of a Jewish mother, was reared in a Jewish home, spoke the Jewish tongue, was educated in Jewish schools and



dedicated His whole life to the service of His own people. Yet, though His ministry was confined to one of the smallest and most exclusive of countries, He had an imperial outlook. He thought and planned for all ages and for all men. He struck those deep spiritual chords to which the hearts of all men respond, Jew and Gentile, savage and civilized, alike. He is the Word made flesh, the universal Man, the great Contemporary. It is the supreme glory of the Jewish race that of them Christ was born.

It is significant that in the ministry of Jesus He recognized and announced His relationship to the entire past of His people. In Him their Messianic hopes were fulfilled—the promise to Abraham, the visions of Moses and David, the convictions of all the prophets. To His disciples, after His resurrection, He opened the Scriptures that they might see how even His sufferings were an essential part of the prophetic Messianic conception. And when His disciples went out from Jerusalem to herald the Gospel, it was with the conviction that in Christ were realized all the spiritual expectations of their people. The Apostle Paul declared in the Acts: “I stand unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that He first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles.”

Reading the prophetic Scriptures in the light of nineteen centuries of Christian history, may we not fairly ask, If Jesus has not brought or is not

bringing the highest ideals of Israel to fruition, is it conceivable that one should arise nobler or more divine, or one who would do more than He for the blessing of humanity and the redemption of the world?

The greatest tragedy of Jewish history is that it could be written: "He came unto his own, and his own received him not." Reasons for the rejection of the Messianic claims of Jesus by the political and religious leaders of the time are not far to seek. He did not come in pomp and splendour as the deliverer from the yoke of Rome. He was not a military conqueror bestowing His largess upon the Jewish people. His frequent disregard of the ceremonial law brought down upon Him the wrath of the Pharisees. His conception of the divine kingdom whose sphere is the souls of men, whose supreme law is love, whose gifts to mankind are "not meat and drink, but righteousness and peace and joy in the Holy Spirit," did not fit in with the cherished expectations of the multitude.

Yet it would be a grave error to conceive of Jesus as having been rejected by all the Jewish people. "The common people heard him gladly." The multitude of those whom He had healed, or who had been otherwise blessed through His ministry, were surely not among those who cried, "Crucify him." Not even all the rulers were opposed to Him—a Nicodemus, a Joseph of Arimathea, and a Gamaliel had come under the spell of the Prophet of Nazareth. All the first followers of Christ upon whom He depended for the proclamation of the Gospel were Jews—the twelve apostles,

the hundred and twenty in the upper room, the thousands at Pentecost, and the many thousands more who laid the foundation of the Christian Church in Judea, Samaria, Galilee, and the lands of the Diaspora. Christianity owes its existence to the many Jews of the first century who yielded to Christ a whole-hearted allegiance.

It would be an interesting theme of speculation to consider what would have happened had the whole Jewish people accepted Jesus and had the new religion taken possession of Palestine. Certainly the character of Christianity and the destiny of the Jews would have been very different. It is not speculation, however, but history with which we are concerned. By the rejection of Jesus the whole current of Jewish life was turned into new channels. The political and religious principles which dominated the Jewish leaders worked out eventually, as Jesus had foretold, in the destruction of the Jewish state and the dispersion of the Jewish people. In the year 70, Jerusalem, their political capital, was destroyed and the Temple, the centre of their religious activity, was left a heap of smouldering ashes. The end came with unspeakable agony. The details sicken us to this day. Over 1,100,000 were slain, 100,000 were sold into slavery or doomed to the arena to fight with wild beasts. On the Arch of Titus in Rome may still be read, in sculptured imagery, the story of their humiliation and the exultation of the conqueror. But even then the Jews cherished the hope of a Messiah after their own heart who would give them deliverance from their Roman conquerors.

Sixty-five years after the fall of Jerusalem Bar-Cochba offered himself as the Messiah of their expectations, and another heroic but fatuous attempt was made to win the land from their oppressors. In less than three years the story was ended. Palestine was left desolate. Its towns became the haunts of wolves and hyenas. Even the name of Jerusalem was lost. A pagan city rose on its site and a Temple to Jupiter stood on Mount Zion. It was death to any Jew to be found in the vicinity.

The Jews thus became a homeless people, and they also lost their religious leadership. The spread of Judaism, which had made such conspicuous progress in the two preceding centuries, ceased. It lost its missionary impulse. It became the religion of a single race. As Ruppin declared: "Christianity took the wind out of its sails." The centre of Jewish thought having shifted from the Temple to the Torah, the rabbis lost their way spiritually in casuistical questions and in the discovery of new regulations by which they might build a more secure "fence" about the law.

#### THE LONG EXILE

While Rome, with ruthless hand, had crushed the Jews in Judea, elsewhere they enjoyed the same civil and religious liberties granted to those of other faiths and races. Even down to the time of Constantine, in the fourth century, the Jews suffered no other grievances or persecution than they brought upon themselves by their exclusiveness and racial peculiarities. It is a sad reflection, however, upon the Christianity of the fourth cen-

tury that as soon as it attained the ascendancy in the Roman Empire active persecution of the Jews began to manifest itself. This attitude, so foreign to the spirit of Christ and the conduct of the primitive Christians, requires explanation. It is found in the virulent and persistent persecution of Christians by Jews during the preceding centuries. Any reader of the Acts of the Apostles knows with what relentless antagonism the first followers of Christ were treated by the Jewish authorities. This continued without interruption until Christianity had ascended the throne of the Cæsars. By this time Christians had come to look upon Jews as the bitter enemies of Christ and the most determined opponents of His cause. When the power of retaliation was placed in their hands, they began at once to use it. Constantine made conversion from Christianity to Judaism a penal offence. Constantius attached the death penalty to marriages between Jews and Christians. Justin and Justinian deprived Jews of their political privileges and from holding public office.

Meanwhile in Babylon under Parthian rule the Jews formed a populous colony and flourished. Here Jewish intellectual life developed and found expression in the compilation of the Babylonian Talmud, that monumental aggregation of human wisdom and folly which gave a set to the Jewish soul through all the succeeding centuries. With the rise of Mohammedanism there were frequent conflicts between Jews and Moslems. Many Jewish settlements were forcibly converted to Islam. Others had to pay the head-tax levied by the



Caliphs on all infidels. A new place of refuge was sought. This was found in Spain, where Moorish Caliphs who were in power extended to Jews a hearty welcome. By 1100 the centre of Jewish gravity had shifted from Babylon to the Iberian Peninsula.

This period has been called the Jewish golden age. Under the Moors Jews had equal civil and social rights with others and many rose to high office in the state. In the full enjoyment of peace and freedom they made notable progress in culture and commerce. While the rest of Europe, following the barbaric invasions, lay in darkness, Cordova was the centre of intellectual progress and civilization. Jews and Arabs were in friendly rivalry in intellectual pursuits—philosophy, the study of language, poetry, and the science and practice of medicine.

Then the Moorish power began to wane, and with Christian ascendancy the lot of the Jews became less tolerable. They were forbidden to hold office or take interest on loans. They were forced to wear a distinctive dress and live in ghettos. In 1480 the Inquisition was established in Spain, and Jews, with other heretics, suffered from its infamies. When, finally, Ferdinand of Castile brought Moorish power to an end, he made a decree, in 1492, banishing all Jews from Spain and confiscating their property.

Elsewhere the lot of the Jews in Christian Europe was equally troubled. England, in 1290, banished all Jews from the kingdom, and not until the time of Cromwell were they permitted to re-

turn. During the period of the Crusades the pilgrims reasoned that if they were going to the Holy Land to fight the enemies of Christ there, they should begin by fighting the enemies of Christ at home. On their way to Palestine they visited every European ghetto, plundered and slew until the streets ran red with Jewish blood. When the Black Death ravaged Europe, in the fourteenth century, the charge was made that the Jews had brought it on by poisoning the wells. The horrible Blood Accusation was made against them that in the observance of the Passover they used the blood of Christian children. They were also charged with the desecration of the Host, Christian communion wafers, in order to give vent to their hatred of Christ. To the lasting disgrace of Christendom, a fearful persecution of Jews swept over portions of Europe, especially Germany. They fled to Poland and Russia, and it was only when princes recognized the damage done to their prosperity that the edicts were revoked. Herded in ghettos, denied common rights, forced to wear ignominious garments, compelled to pay special taxes, excluded from legitimate trade, with life and property ever insecure, is it any wonder that Jews developed a horror of Christianity which later centuries have not been able to dispel?

#### THE TURN OF THE TIDE

With the rise of Protestantism and the development of the democratic spirit, the condition of the Jew has steadily improved. But it has taken a long time for the spirit of toleration to win its way,

even in civilized lands. The Reformation, with its claim of spiritual independence, held out the hope of better times for the Jews. Luther at the beginning of his career espoused their cause, but finding later that they were as unyielding to the offers of Protestantism as to those of Catholicism he turned against them. Holland was the first country of Europe to afford religious toleration. Political emancipation came later. France was the first European land to place Jews on a political equality with their neighbours. This was in 1791. By 1848 the same privilege was granted by Prussia. Though in Britain Jews were given the right of trade and residence in 1655, it was not until 1858 that all restrictions were removed and Jews might be appointed to any position in the empire, with the sole exception of that of monarch.

In other European states, as education and democracy increased, restrictions surrounding the Jews gradually disappeared. Only in Russia and the Balkans did anti-Jewish legislation linger and anti-Jewish outbreaks occur. In America, with the adoption of the Constitution in 1787, Jews have enjoyed the same rights under the law as all other citizens. Since the War Jews have been emancipated everywhere. The Russian Pale has disappeared, the ghetto walls have fallen, and for the first time in history, in spite of occasional virulent expressions of antisemitism, the liberation of the Jews has become a universal fact. After centuries of exclusion and suppression, they are now out in the full current of the world's life. A new day has dawned for Israel.

## II

### THE LURE OF LIBERTY

A JEWISH immigrant from Russia, as he landed at Ellis Island, laid aside his bundles and, kneeling, kissed its soil. When asked for an explanation, he said: "At last my dream has come true. I am in America. I kiss the ground for the freedom which she gives." This was the lure that led him across the leagues of ocean to find a home among strangers in a foreign land. He yearned for liberty. For the vast majority of Jewish immigrants this has been the supreme attraction of America—not cultural advantage, nor economic opportunity—just liberty. When Bartholdi's statue was reared at the entrance of New York harbour, Emma Lazarus, the Jewish poetess, voiced its appeal in her sonnet, *The New Colossus*, which has been placed on a tablet to her memory and attached to its base:

*"Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land,  
Here at our sea-washed sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is imprisoned lightning, and her name  
Mother of exiles. From her beacon-hand  
Glows world-wide welcome. Her mild eyes com-  
mand*

*The air-bridged harbour that twin cities frame.  
'Keep ancient lands, your storied pomp!' cries she  
With silent lips. 'Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shores.  
Send these, the homeless, tempest-tost to me.  
I lift my lamp beside the golden door!'*"

Jews have been associated with America from the time of its discovery. When Columbus set out upon his voyage, five Jews joined him in his great adventure. One of these was Luis de Torres, his interpreter; another Maestre Bernal, his physician; and the three others were Alonso de la Calle, Rodrigo Sanchez, and Marco, the surgeon. Tradition credits the equipment of the caravels for the expedition to the generosity of Queen Isabella who sold her jewels for the purpose. Historians have shown that this was a mere invention intended to glorify the queen. The real financiers of the voyage were Luis de Santangel, a Jew, and two of his Jewish friends. Moreover, it was a Jewish scholar, Abraham Zacuto, who prepared the astronomical tables which Columbus used, and two Jews, Levi ben Gerson and Jacob ben Machir, who prepared the instruments for taking observations which made the voyage of Columbus possible.

If we care to inquire why Jews took so large an interest in the voyage of the great discoverer, we are reminded at once of the desperate condition of the Spanish Jews at that very time. The cruel decree of expulsion from Spain for all Jews who refused to renounce their faith and accept Catholicism was then in effect. Tens of thousands of

Jews were in flight to any land where there was any hope of finding a refuge. They were enduring unspeakable hardships. Thousands were captured by pirates and sold as slaves. The very kith and kin of Santangel and his associates were in peril. Must it not have entered into the minds of these far-seeing men that in the expedition of Columbus there was the possibility of finding somewhere beyond the Western Sea a land of refuge where their sorely tried brethren might be ensured the right to life and liberty? The best evidence of this motive in their support of Columbus' undertaking is the fact that no sooner was America discovered than large numbers of Jews flocked to the new-found lands beyond the sea.

#### THE COMING TO NEW NETHERLANDS

The first Jew known to have come to North America as a settler was Jacob Barsimson. He arrived in New Amsterdam from Holland, August 22, 1654. On September 5th of the same year twenty-three Jewish refugees from Pernambuco, Brazil, arrived on the *St. Charles*. They were obliged to flee from Brazil when that land was reconquered by the Portuguese from the Dutch. They must have fled hurriedly and with scanty means, for when they reached port their baggage was seized and sold at public auction for their passage money, and two of their number, David Israel and Moses Ambrosius, were held in jail as security until the balance should be paid.

The coming of this group of Jews, with several others who came later from Holland, filled the



authorities with apprehension. A vigorous protest was made to the Netherlands against the introduction of such a troublesome element into the population of the New World.

Peter Stuyvesant, the colonial governor, sent a complaint to the directors of the Dutch West India Company in Holland, dated September 22, 1654, in which, among other things, he said:

“We have, for the sake of this new and developing place and the land in general, deemed it useful to require them in a friendly way to depart; praying also most seriously in this connection for ourselves as also for the general community of your worships that the deceitful race—such hateful enemies and blasphemers of the name of Christ—be not allowed to infect and trouble this new colony, to the destruction of your worships and the dissatisfaction of your worships’ most affectionate subjects.”

On March 18, 1655, a pungent letter was forwarded by Rev. John Megapolensis to the Classis of the Dutch Church in Amsterdam, in which he said:

“Some Jews came from Holland last summer in order to trade. Later a few Jews came on the same ship as Polyheymius. They were healthy but poor. It would have been proper that they should have been supported by their own people, but they have been at our charge, so that we have had to spend several hundred *guilders* for their support. They came several times to my house, weeping and bemoaning their misery. If I directed them to the Jewish merchants, they said that they would not



lend them even a few *stivers*. Some more have come from Holland this spring. They report that still some more of the same lot would follow, and thus they would build a synagogue. This causes, among the congregation here, a great deal of complaint and murmuring."

At once the Jews of Amsterdam came to the defence of their co-religionists overseas. They memorialized the directors of the Company, pointing out that the Jews of Dutch Brazil had shed their blood and sacrificed their wealth in defence of Pernambuco, that the presence of the Inquisition in Spain and Portugal prevented their return thither, that Holland had always guaranteed to Jews the same equality before the law granted to those of other faiths, and that a number of Jews were financially interested as stockholders in the fortunes of the Dutch West India Company. After full consideration, the directors sent to Stuyvesant the following decision, dated April 26, 1655:

"We would have liked to agree to your wishes and request that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties which you fear. But, after having further weighed and considered this matter, we observe that it would be unreasonable and unfair in consideration of the losses sustained by this nation, with others, in the taking of Brazil, and also because of the large amount of capital which they still have invested in the shares of the company, to accede to your request. After many consultations we have decided and resolved that these peo-

ple may travel and trade in New Netherland and live and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation."

But the testy governor was not disposed to abide by the decision of the directors. He forbade the Jews to purchase real estate, or to trade on the Hudson or the Delaware. It was only after a sharp rebuke from Holland and an injunction strictly to obey his instructions that full freedom was given to the Jews to live and trade in the colony. Thus reluctantly was the door of the New World opened to the race of Jesus. Who, then, could have dreamed that within three centuries that little company in the hamlet of New Amsterdam would be the nucleus of the New York Jewry, which now numbers 1,750,000—the most extraordinary Jewish community the world has ever known?

#### THE MAIN STREAMS OF IMMIGRATION

The early Jewish settlers belonged to the Sephardic or Spanish-speaking group. The capture of New Amsterdam by the British did not change in any degree their status politically or religiously. They were prohibited from erecting a synagogue, and encountered many difficulties in securing the rights and privileges which they sought. With characteristic energy and ability they made the most of their opportunities and exercised an increasing influence on the life of the colony. By 1748 there was a large and prosperous Jewish

community, described as having a synagogue, comfortable homes, large country estates, retail shops, and ships trading with many ports. They enjoyed every privilege and liberty accorded to others.

Ashkenazic, or German-speaking Jews, began to arrive after 1740. In that year an English law was passed granting to the Jews of the American colonies the full privilege of naturalization. The tidings of this extension of liberty spread afar. At that time the lot of the Jews in many parts of Europe was peculiarly bitter. Trade restrictions, exclusion from guilds, and other forms of mediæval persecution were general. Adventurous spirits among them, especially from Alsace, the Palatinate, Prussia, and Prussian Poland, set out for the New World in the quest of liberty. These strangers settled mostly in Philadelphia, Lancaster and Easton. A considerable number found their way to the hamlets of Western Pennsylvania. There, in that hinterland of the pre-revolutionary period, separated from their people, many of them married and settled, becoming identified with their Christian neighbours.

At the time of the Revolutionary War the number of Jews in the thirteen original colonies did not exceed three thousand. Most of this number espoused the colonial cause. There were forty-six Jews in the regular army, twenty-four of whom rose to the rank of officers of the line, among which were four lieutenant-colonels, three majors, and six captains. Colonel Franks was on Washington's staff and Haym Salomon, of Philadelphia, rendered exceptional financial service to the patriot cause.

The rapid increase of Jewish population dates from about 1840. Conditions in Northern Europe following the Napoleonic wars shattered the hopes of the Jews for an amelioration of their lot. Many emigrated to America. Between 1840 and 1880 there landed no fewer than 200,000 German Jews. As peddlars and small merchants they scattered everywhere. Such names as Straus, Altman, Gimbel, Stern and Meyer remind us of the industry and indomitable purpose which enabled these pioneers to break the shackles of poverty and become great merchants.

Then came the third and by far the greatest wave of Jewish immigration, a wave that still continues to flow, despite the restrictions of the present quota law. This tide of Jewish life flows from Eastern Europe. It was induced by the ever-increasing rigours of anti-Jewish legislation in Russia. On the statute books of the old Czarist régime there were over one thousand laws specially directed against the Jews. The barbarism of these measures culminated, in 1882, in the infamous May Laws, which denied to the already harassed people the common rights of residence and education, while imposing military service under the most brutal and humiliating conditions. What wonder that the eyes of this oppressed people were turned to America? Every Russian ghetto sent its contingent.

Before the exodus from Eastern Europe began the Jewish population of the United States, in 1880, was estimated at 230,257. The present Jewish population is estimated at over 4,000,000.

This amazing increase has been due mainly to immigration from the confines of old Russia, as many as 153,748 arriving in a single year. These immigrant masses, coming to America extremely poor, found a severe struggle for existence awaiting them. They crowded into the tenement sections of the great cities and sought work in factories chiefly connected with the needle and tobacco industries. Others found employment in the building and other trades, or as peddlars and small merchants. Seventy-five thousand went to the farms.

While American Jewry is compounded mainly of the three groups mentioned—the Sephardic, the German, and the Russian-Polish—many other types are found. There are Jews in New York from Salonica and Turkey with their own synagogues and a newspaper published in their peculiar Spaniolisch-Turkish dialect. Here, also, may be found communities of black Jews from North Africa and the Malabar Coast. One may meet smaller groups and individual Jews from India, China, South Africa, South America, and every country of Europe. From everywhere the scattered nation has sent its representatives to America.

As an indication of the wide range of countries from which Jews have come to the United States and the number from each, the following data for 1924 may be of interest:

Austria .....	528	Czecho-Slovakia ...	886
Belgium .....	251	Denmark .....	25
Bulgaria .....	30	Esthonia .....	74

Finland .....	7	Turkey in Europe .	269
France .....	432	Other European	
Germany .....	1,980	countries .....	17
Great Britain and		China .....	217
Ireland .....	1,478	Japan .....	25
Greece .....	86	India .....	1
Hungary .....	903	Syria, Palestine,	
Italy .....	32	Iraq .....	1,298
Jugo-Slavia .....	83	Turkey in Asia ....	882
Latvia .....	881	Other Asiatic coun-	
Lithuania .....	876	tries .....	25
Netherlands .....	71	Africa .....	109
Norway .....	24	Australia and New	
Poland .....	12,185	Zealand .....	10
Portugal .....	14	Canada and New-	
Roumania .....	5,535	foundland .....	7,421
Russia .....	10,268	Central America ...	3
Spain .....	8	Mexico .....	318
Sweden .....	32	South America ....	2,002
Switzerland .....	51	West Indies .....	638

One of the most interesting facts about Jewish life in the United States is the wide distribution of the people. They are everywhere, scattered over every state and territory. They are found not only in the large cities, but in the smaller as well. There is scarcely a town anywhere in the United States that has not at least one Jewish family. The Bureau of Jewish Social Research gives the estimate of the Jewish population for 1920 in each state and territory of the Union as follows:

Alabama .....	11,150	Arkansas .....	5,150
Alaska .....	500	California .....	71,400
Arizona .....	1,150	Colorado .....	15,380



Connecticut ....	71,870	New Jersey ...	163,180
Delaware .....	4,010	New Mexico ...	880
District of Co-		New York .....	1,701,260
lumbia .....	10,950	North Carolina..	5,140
Florida .....	6,940	North Dakota..	1,590
Georgia .....	23,240	Ohio .....	177,690
Hawaiian Islands	150	Oklahoma .....	5,490
Idaho .....	1,160	Oregon .....	18,260
Illinois .....	257,600	Pennsylvania ...	340,740
Indiana .....	26,780	Philippine Islands	500
Iowa .....	16,230	Porto Rico ....	200
Kansas .....	9,590	Rhode Island...	21,450
Kentucky .....	13,620	South Carolina..	5,060
Louisiana .....	13,020	South Dakota..	1,310
Maine .....	7,590	Tennessee .....	14,390
Maryland .....	65,330	Texas .....	32,660
Massachusetts .	199,300	Utah .....	3,940
Michigan .....	71,360	Vermont .....	2,260
Minnesota .....	33,550	Virgin Islands..	70
Mississippi .....	3,990	Virginia .....	16,020
Missouri .....	82,570	Washington ....	10,030
Montana .....	2,520	West Virginia...	5,440
Nebraska .....	14,020	Wisconsin .....	30,100
Nevada .....	510	Wyoming .....	560
New Hampshire.	3,370		

Since these estimates were made, a considerable increase of Jewish population has been noted in those states which rank high in commerce and industry, particularly New York, Pennsylvania, Illinois, Michigan, Ohio, New Jersey, and Massachusetts. The following is a list of cities which, according to recent authoritative estimates, have a Jewish population of 10,000 or over:



Atlanta, Ga. ....	10,000	Milwaukee, Wis..	20,000
Atlantic City, N. J.	11,750	Minneapolis, Minn.	15,000
Baltimore, Md....	67,500	Newark, N. J....	55,000
Bayonne, N. J....	10,000	New Haven, Conn.	20,000
Boston, Mass....	77,500	New York, N. Y.	1,750,000
Buffalo, N. Y....	18,000	Omaha, Neb.....	10,000
Bridgeport, Conn.	10,000	Paterson, N. J...	15,000
Chelsea, Mass....	14,669	Providence, R. I.	16,500
Chicago, Ill.....	285,000	Portland, Oregon.	10,000
Cincinnati, Ohio..	23,170	Rochester, N. Y..	14,800
Cleveland, Ohio..	78,996	St. Louis, Mo....	40,737
Denver, Colo.....	11,000	St. Paul, Minn...	10,000
Detroit, Mich....	38,224	San Francisco, Cal.	26,000
Hartford, Conn...	20,567	Springfield, Mass.	10,000
Indianapolis, Ind..	10,000	Syracuse, N. Y...	10,000
Jersey City, N. J..	12,125	Washington, D. C.	13,780
Kansas City, Mo..	12,000	Philadelphia, Pa..	240,000
Los Angeles, Calif.	43,000	Pittsburgh, Pa....	42,450

In addition to the cities listed above, there are in the United States 128 other cities in which there is a Jewish population of from 1,000 to 10,000.

#### THE LAND OF OPPORTUNITY

The Jews of America are prospering in a phenomenal way. Free from all restrictions, they are entering every open door. Should they suddenly cease their activity the commerce of America would at once be thrown out of gear. They are in almost everything, and in a number of things they are in control. They largely clothe the American people. The tobacco and jewelry trades are in their hands. They are extensive producers of electric and radio appliances. They conduct huge department stores. Their influence is felt on the cotton and stock ex-

changes. In many cities they have a firm grip on the real estate business. They are showing a marked activity in the building trades. As bankers, beef-barons, owners of mines, newspaper publishers, and as directors of numerous other activities they have attained conspicuous success.

Such notable progress on the part of individual Jews should not, however, blind our eyes to the fact that the great mass of the people are poor and have only the economic outlook in life of wage-earners. The phrase, "rich as a Jew," has a very limited application. The multitude have a constant struggle for adequate maintenance. They are often exploited by the more prosperous of their own people and are never far removed from the dread of unemployment.

One of the spheres in which Jews have attained pre-eminence is as caterers of amusement. They provide ninety per cent of the operatic, theatrical, and vaudeville entertainments. David Belasco, Daniel Frohman, Morris Gest, the Shuberts, the Selwyns, Klaw and Erlanger, and many more producers are all Jews. The development of the motion-picture industry is a striking example of their quickness to see the possibilities of this new form of entertainment and of their organizing ability. Such names as Adolph Zukor, Samuel Goldwyn, Jesse Laskey, Marcus Loew, and William Fox remind us how completely the control of the screen is in Jewish hands.

Of even greater significance is the way in which Jews have taken advantage of educational opportunities. The Russian and Polish Jews in particu-

lar have an appreciation of learning. There is nothing finer in American life than the way Jewish parents and whole families will endure sacrifices in order to give a gifted child the opportunity of reaching a higher cultural and economic level. Though Jews constitute but three per cent of the total population, they constitute ten per cent of the student body in the higher schools of learning. Consequently, out of all proportion to their numbers, they are entering the learned professions and cultural occupations. They are attaining eminence as lawyers, doctors, scientists, educationalists, engineers, journalists, authors, artists, musicians—wherever, indeed, there is a calling that challenges their interest and ability.

To give even a catalogue of Jews who have attained eminence in the professions would require the space of more than one chapter. We think of Dr. Simon Flexner, of the Rockefeller Foundation; of Dr. Casimir Funk, who elaborated the theory of vitamins which is the basis of modern dietetics; of Dr. Abraham A. Brill, the psychoanalyst; of Professor Albert Michelson, the physicist; of Professor Milton Rosenau, the bacteriologist; of Professor Richard Gottheil, the Orientalist; of David Sarnoff, the radio expert; of Justice Louis D. Brandeis, of the Supreme Court of the United States; and of hundreds more who have made not only America, but the world, their debtors by their inventions, discoveries and scholarship.

To this list should be added a long array of Jewish names associated with music, art and litera-

ture. The Jew is a lover of music. It has been estimated that out of every twelve musical artists, vocalists, violinists and conductors, eight are Jews. Mischa Elman, Fritz Kreisler, Joseph Hoffman, Alma Gluck are only a few well-known Jewish names in the musical world. Perhaps the best known American sculptors today are Jo Davidson and Jacob Epstein. Victor D. Brenner was the designer of the Lincoln penny. Within the past score of years a group of young Jewish authors have made their mark in American literature. Waldo Frank and Ben Hecht represent a group who have, out of the English tongue, forged new forms of expression and many striking phrases. Fanny Hurst and Anzia Yeziarska are short-story writers, among a score or more, who have won fame through the vividness and passion with which they have portrayed Jewish types and experiences.

#### THE JEW AS A CITIZEN

Of all the people who come to America, none have a keener appreciation than the Jews of the privilege of citizenship. At the earliest opportunity they foreswear "allegiance to any foreign prince and potentate," and pledge lasting loyalty to America. They come to make a permanent home for themselves and their families. As compared with other races, the number of Jews who return to the lands of their origin is infinitesimal. For instance, in 1925 the total departures were 92,728, of which only 291 were Jews. They come to settle, to become citizens and to bear a fair share of the responsibilities which their citizenship involves.

Their interest in civic, state and national affairs is well known. But there is no such thing as a "Jewish vote." They represent all shades of political opinion.

In the acceptance of responsibility as citizens, Jews have many things to their credit. Ten Jews are serving at the present time in Congress, among them Mrs. Florence Prag Kahn, who was elected as the member for San Francisco on the death of her husband, Julius Kahn, who was chairman of the Congressional Committee on Military Affairs. The organizer of the Federal Reserve System, an epoch-making financial measure which has done much to stabilize the flow of currency and prevent financial panics, was Paul Warburg. The work of reorganizing the Shipping Board was entrusted to Albert Lasker. Dr. Leo S. Rowe is director of the Pan-American Union and president of the American Academy of Political and Social Service. These are but a few names among many Jews who have become prominent in public affairs, and who have accomplished notable things for human welfare.

If response to the call of the country to shoulder arms in its defense is a gauge of good citizenship, then Jews deserve without qualification to be so designated. They have played their part, and with distinction, in every American war. In the World War over 140,000 were enlisted in the various departments of service. One evidence of their devotion is the fact that a total of 600 official citations for gallantry and heroism in action were received by Jews. Three of these received the Congres-

sional medal of honour. A total of 3,500 laid down their lives on the battlefields of France.

One of the most thrilling episodes of the war was the adventure of the Lost Battalion. This group was comprised largely of Jews from the East Side of New York. Cut off from communication for three days, they battled valiantly on until reinforcements came and the enemy was driven off. Colonel Whittlesey, in command of this battalion, bore testimony to the courage and self-sacrifice of his Jewish soldiers. He said:

“Some of them stand out so unforgettably in the memory that it is impossible to forget them. There was one man, for example, who seemed the worst possible soldier material—thick set, stolid-looking, extremely alien in face and speech, yet on that day when we were holding the bank of the Vesle he performed feats as a runner that to my mind place him in the front rank. For communication it was necessary to send a runner up and down the hill through thick underbrush in a terrain that would have been difficult enough under ordinary circumstances. Under fire this became almost impossible, yet this boy volunteered four different times, and using reserves of wit and cunning, of physical pluck and nervous endurance that no one would have supposed him to possess, made the trip successfully every time.”

Thus we see how the Jew has become part and parcel of America. He is proud of his citizenship. Yet, strange to say, the reality and value for America of that citizenship has been called in question. He is charged with becoming a citizen in



name only, with failure to take his place as a force for the highest welfare of the community. He is charged with remaining alien in spirit—physically dwelling in America but a stranger to its aims and aspirations, living in the past and planning for a future elsewhere than in the United States.

The explanations of these accusations are not far to seek. While the earlier Jewish groups cast in their fortunes with the young republic and were distinguished from their Gentile neighbours only by their religious customs, the later immigration has established exclusive Jewish communities in all the large cities, which maintain a separate language, culture, ethnic consciousness and community life. They seem reluctant to give up their foreign ways and merge with the life about them. Zionism has also complicated the situation with its nationalist propaganda. It is difficult for the average American to see how a man can be a good citizen of this land and at the same time have his heart set on some sort of political identification with another.

Christian Americans have also been disturbed by the persistent efforts of certain Jewish leaders to secularize America. They deny that this is a Christian country. They oppose the teaching of religion in any form in the public schools, or the recognition in any way of Christmas or any Christian holiday. They are constantly seeking to have Christianity divorced from all public functions. Rabbi Drachman, president of the Jewish Sabbath Alliance, declared that the government of this

country is non-religious, as distinguished from anti-religious, and affirmed that "in a general sense this can truly be said to be as much a Jewish as a Christian country."

From another aspect the influence of Jews has greatly concerned their American Christian neighbours. By their disregard of the Lord's Day and other established Christian institutions, and by the blurring of their ethical ideals following the decline of the synagogue, they have added greatly to the problems with which the Christian Church has already had to deal. Take the theatre. While some Jews have rendered conspicuous service for the elevation of the drama and have made financial ventures for the sake of art, the great majority of Jews in the theatre business make no pretension to higher virtues. In the *Atlantic Monthly* for May, 1921, Ralph Philip Boas stated the case thus:

"Thoughtful Jews have no defense for the condition in which the theatre finds itself today—the drama gone, driven out by salacious and gaudy spectacle, the moving picture keeping just within the law, seemingly ignorant of any artistic responsibility, and as carefully devised for the extraction of dollars as a window display of women's finery. It is the bald commercialism of the whole business that is so discouraging—its utter lack of moral and artistic altruism, its cultivation of a background of triviality and immorality. That the American public has allowed itself to be debauched is no excuse for the men who have served up the poisonous fare. They have betrayed their heritage and their race; they have been worse than a wilderness

of anti-Semites. They have betrayed their race for twenty pieces of silver."

On account of these and other things there are those who shake their heads at this increase of Jewish influence and wonder what the future will be. Will history repeat itself in America? Will prejudice and resentment keep pace with Jewish progress and vent itself at length in active opposition? Already there have been ominous murmurings which neither the Synagogue nor the Church can afford to ignore. The problems of the Jew are quite as much the problems of the Christian. They must together find a way to solve them.

### III

#### WHITHER BOUND?

**I**SRAEL is and always has been on the move. The legend of the Wandering Jew is symbolical of the ceaseless migrations of the people. Even before the Christian era they were a scattered folk. In the first century there were probably as many Jews living outside the borders of Palestine as within. The second chapter of the Acts of the Apostles tells of Jews present at the Feast of Pentecost "out of every nation under heaven." In the list of lands mentioned we see how farflung the Jews were through Europe, Asia and Africa, and how closely they had followed in their journeys the trade routes of the old Roman world. Since that time the centre of Jewish gravity has changed in turn from Palestine to Babylon, Spain, Germany, and old Poland with its adjacent countries of Russia, Roumania, Austria, and Hungary. In each of these lands Jews found a home for a time and from them sent out their racial representatives into all the surrounding territories. Within our own generation the centre of Jewish gravity has been changing rapidly to America, and here, without doubt, in some measure the destiny of the Jews will be determined.

These movements of population, however, while

very decidedly affecting Jewish outward conditions never seriously disturbed the loyalty of the people to the traditional faith. They maintained, in spite of these migrations into new lands and into very diverse modes of life, a continuity of religious belief and practice, of racial culture and custom which has had no parallel in history. But now, after centuries of almost rigid adherence to Talmudical religion, there are everywhere signs of change. The reign of tradition has been broken. With the complete liberation of the Jews they have been projected into new conditions of life and thought to which they have been compelled to readjust themselves. Modern economic opportunity has carried them far beyond the ghetto's outlook on life. Having drunk deep at the springs of modern knowledge, they have lost taste for the torpid pools of rabbinism. In the atmosphere of freedom there has been bred a spirit of revolt against every form of intellectual and religious tyranny.

In Europe the War proved a particularly disruptive factor. Jews who lived within the war zones, or in territories repeatedly swept by the contending armies, were thrown together with Christians in a common cause under circumstances which made the observance of the dietary and ritual requirements of Judaism impossible. They came out of the conflict doubtful of the value of the ordained regulations of their religion, critical of its claims, and hungry for spiritual satisfaction. The whole trend of Jewish life has been altered. Judaism in Eastern Europe can never again be

what it was. Its Jewries can no longer be depended upon to replenish the declining orthodox synagogues of the West. As a vessel entered New York harbour, within sight of the Statue of Liberty, a young Russian Jew was observed tossing his phylacteries overboard. On being asked the reason for his surprising conduct, he replied: "I am through with such foolishness."

These changes in the Jewish life of Europe have been reflected in the Jewish life of America. What has been happening in Bucharest, Warsaw, Budapest and Vienna has had a definite reaction in New York, Philadelphia, Montreal and Chicago. American Jewry cannot be separated from world Jewry. But in America Old World movements take on new characteristics and new movements are brought to birth. There is probably no other area of Jewish life through which so many currents and cross currents flow.

This is due in part to the diverse elements which make up American Jewry. The Jews are by no means a homogeneous body. They come from countries with very different economic and cultural opportunities. They bring with them to America the peculiarities, traditions and interests of these lands of their sojourn. Those who come from the same countries or localities are inclined to form an autonomous group in which their peculiarities of ritual and custom can be preserved. Under the influence of this Jewish provincialism many separate communities have been established which have little in common beyond the Jewish ceremonial usages and their claim to Abraham as their forefather.



In a certain town in the Middle West there are two hills with a road between. On one side are ranged three Jewish cemeteries and on the other, four. Here on this side sleep the Russian Jews, there the Poles, and in between the Germans. Across the road a group of the ultra-orthodox are laid to rest, not far off is a cemetery of the Roumanians, near them one of the Hungarians, while in still another plot lie a mixed group who in life had no affiliation with any of the others. This will illustrate the wide differences that exist between some of the Jewish elements in America. Even a common ancestry scarce avails to bridge the gulf between a Spanish Jew, with his *hidalgo* pride, and a Russian Jew from the confines of the ghetto. Two groups in New York were for months in conflict. It was only when they took their grievances to court that the discovery was made that they were all Jews.

Distinctive currents in American Jewish life have also been induced by the pressure of the New World environment. Conditions of life in America are very different from those of Eastern Europe. Daily contact with democratic principles, the institutions of popular government, and the expressions of a free press and platform have compelled many mental, social, economic, political, and religious readjustments. The old concepts of Judaism do not fit in well with American ideals and traditions. Ecclesiastical fetters seem out of place in a land of freedom.

A potent factor also operating to produce changes in Jewish aims and attitudes has been the

influence of liberal toleration. This has affected Jews in a thousand ways. The repeated contacts of the street and in business, the amenities of social life, the conversations over the telephone and the messages over the radio, the continuous effects of the daily paper, the novel, and the drama have gradually worn away the old prejudices and produced a state of mind to which the old attitudes seem archaic and out of place. And in this connection particular mention should be made of the manifestation of genuine sympathy and kindness on the part of Christian people and churches which have always been the most effective means of removing ingrained prejudices and of interpreting vital Christianity to the Jews.

As a result of these varied influences a multitude of Jews have slipped the old moorings and have yielded themselves to the moving tides of life about them, accepting the situation as part of the price which they must pay for liberty. Uncertain of their course, they are venturing out upon all sorts of strange and untried paths. It is this aimless drift which constitutes the real Jewish peril of our time. The abandonment of a religion as highly ethical as Judaism has resulted in a distinct lowering of moral standards. The Jews are fast losing their pre-eminence as a moral and law-abiding people.

#### THE DISINTEGRATION OF TRADITIONAL JUDAISM

Parties and sects among the Jews are nothing new. Rationalism and mysticism from within, and political and ecclesiastical pressure from without

have all tended to produce variations in rabbinical Judaism. In the first century there were Sadducees, Pharisees, Essenes, Herodians and Zealots. Since then there have been Karaites, Cabalists, Chassidim, Orthodox and Reformed. But in spite of these divisions traditional Judaism has always succeeded in holding its own. The citadel has always stood firm. Today, however, under the pressure of the new forces which are at work, its very foundations are threatened. Rabbi Mordecai M. Kaplan declares: "The truth is that Judaism is disintegrating. So rapid is the process of disintegration that unless it is stopped betimes Judaism will be past recovery." Orthodox leaders have been roused to frantic efforts in their struggle to maintain the traditional faith. A sort of Jewish "fundamentalist" movement has been organized to call the people back to the old ways and to the practice of "the piety of the fathers." The revolt against rabbinism is proceeding along three lines:

1. There is an attempt to adapt Judaism to the demands of modern life. The Liberal and Reform synagogues express this movement in its most pronounced form. They have abandoned most of the elements of traditional Jewish culture and have focussed their emphasis upon ethical monotheism as the one essential of Judaism. In worship they use the vernacular, have organs and mixed choirs, and, discarding the ancient custom of separation of the sexes, bring their wives and daughters into the family pew. Less radical are the Conservatives who, in theory, accept the ancient faith unimpaired, but in practice curtail in many ways the

rigours of the orthodox requirements. The tendency in these synagogues is to move farther and farther away from the Judaism of the Talmud.

2. Another movement within Judaism seeks to penetrate beneath its prescribed ritual of worship to reach its spiritual essence. The best known representatives of this group are the Chassidim, who are mystics and heirs of the old Cabalists. Through the forms of worship they seek to attain a real spiritual experience. At times a state of ecstasy is induced as they fervently repeat their prayers or sing the songs of Zion. The emotional possibilities of Judaism are evidenced as they are lifted up on the wings of religious fervour. Others, dissatisfied with the formalism of Orthodoxy and the cold intellectualism of Reform, seek through a study of their own Scriptures to reach the springs which refreshed the souls of their prophets and psalmists. A group like the "Seed of Abraham" pays reverence to Jesus as one who, like themselves, sought and found fellowship with God.

3. A third movement seeks to incorporate with Judaism those elements in other faiths which make a special appeal to Jews. A conspicuous example of this attempt at absorption is Jewish Science, which has striven to bring into Judaism the healing ministry of well-known modern cults. Through a study of the devotional portions of the Old Testament it seeks to stimulate reliance upon God as the sure source of healing and health. Jewish ethical culture organizations adopt most of the ethics of Christianity.

All of these movements have grown out of some

sort of dissatisfaction with traditional Judaism. They show the working of a ferment which threatens to burst the old wine-skin.

#### THE DEMOCRATIZING OF ISRAEL

Judaism is not a hierarchical religion. The authority of the rabbis does not rest on ecclesiastical sanction, but on knowledge of the Law and fitness for religious leadership. Yet in the nature of things they have always exercised immense power. The endless regulations of the *Shulchan Aruch* often required an authoritative interpretation as to their proper observance. The rabbis were the final court of appeal. In consequence, for centuries they exercised a dominating influence on all matters affecting Jewish life. Under modern conditions the authority of the rabbis is gradually shifting from a ritual to an academic basis. This has left the way open for educated, gifted laymen to take a prominent place as counsellors of Israel. An American Jewish "Who's Who" would show an overwhelmingly larger number of laymen than rabbis as the recognized leaders of the people. There are over one hundred national Jewish organizations of a social, educational and philanthropic character now in America which are under the control of laymen. They are also becoming increasingly influential in synagogue affairs, not merely in their financial oversight, but in the direction of all their activities.

And what is even more noteworthy is the larger place now given to women. Jewish women all down the centuries have had little recognition from

traditional Judaism. Today, girls, as well as boys, are confirmed in Reform synagogues. Wives and daughters sit with their husbands and sons in their services. Temple Sisterhoods, in which women share in the educational, social and religious affairs of the synagogue, are regarded as an essential part of its organization. Even Orthodoxy has felt the pressure of the feminist movement. While yet no place has been found for the active participation of women in the synagogue service, the Hadassah, a Zionist organization, permits these daughters of Judah to have a share in the restoration of Palestine as the homeland of their people.

#### THE DRIFT FROM THE SYNAGOGUE

What is giving Jewish leaders most concern in America today is the abandonment of the synagogue by large masses of the people. Various estimates have been made of the number who have severed their connection with organized religion, running all the way from forty to eighty per cent. It is always difficult to secure dependable Jewish statistics, for Judaism is a racial religion, and as long as a Jew has not publicly renounced his faith and embraced another he is still regarded as a Jew. It may be accepted as a conservative estimate, however, that in the larger centres of population over fifty per cent of the Jews maintain no active affiliation with a synagogue. It is, moreover, certain that many who are still counted as good Jews restrict their attendance at the synagogue to the high holiday services. By far the largest group of American Jews have no vital connection with the



faith of their fathers. The only tie that binds them to their people is that of race. The heritage of the House of Jacob makes no appeal to them. They are religiously adrift.

Among those who have forsworn the synagogue all classes are represented. The well-to-do have come under the spell of economic opportunity. They are frankly materialistic and give themselves unreservedly to the pursuit of wealth and pleasure. In such a life the claims of religion make but a feeble appeal. The young Jewish working people have very largely adopted socialism, with its doctrine of human brotherhood, as their religion. The acceptance of such a principle cuts across the separatism upon which Judaism depends for its existence. Add to this the difficulty of keeping the Saturday Sabbath and the requirements of the Jewish ritual under the conditions of modern industrial life, and we can understand why the young people in the tenement sections of the great cities sit loosely by the demands of the synagogue. As a magazine article has expressed it:

“The old men and the old women of the ghetto shake their heads sadly these days and say their prayers alone. They are helpless and mournful, for their children and grandchildren have turned their backs upon Israel. In the little synagogues of New York’s East Side, the centre of the largest Jewish city in the world, bearded rabbis minister to their dwindling flocks and bewail the fate of their ancient faith.”

Modern education has also taken a large toll from the synagogue. Jewish intellectuals yield

small homage to Judaism. They look upon it as an outworn tradition. Having largely accepted a materialistic philosophy of life, they are out of sympathy with all religion.

To meet this situation, Jewish leaders are displaying unwonted activity. Organizations and institutions of all kinds are being multiplied to stay the drift and develop larger loyalty. The appeals, however, are racial rather than religious. The importance of Jewish education has in particular been stressed with encouraging results. But as a whole the outlook for Judaism is disheartening, and this spirit finds frequent expression. In 1922 Rabbi Blau, now of London, said: "So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honoured more in the breach than in the observance. The dietary laws linger, apparently as an occasion for periodical meat riots and an excuse for profiteering. The Saturday Sabbath has all but gone; even in thickly populated Jewish sections there is open buying and selling on the Seventh Day. Add to all this that the old training based on rabbinics is gone, but no new culture has taken its place. Jewish parents refuse to have their children taught in the sacred tongue of the prophets, for they regard it as old-fashioned. What, then, is left? A lifeless formalism that no one takes seriously; here and there a pathetic bit of folk-lore in connection with death—or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the syna-

gogue on the Day of Atonement. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill. And there is no new Sinai from whose thundering top the God of Fathers may speak to His backsliding children."

#### ZIONISM

Though Jews since the fall of Jerusalem have exercised no rule in Palestine and up to our own times have been strangers in the land of their forefathers, yet at no period has it ceased to cast a spell over Jewish souls. Throughout the long exile they have cherished the hope of a return to their own land. This hope was fostered by their own sacred books. The Hebrew prophets set before them the vision of a redeemed land, blessed with peace and plenty, and the centre of a divine mission to all the world.

"The ransomed of Jehovah shall return and come with singing unto Zion; and everlasting joy shall be upon their heads."

"Behold the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God."

Year by year, as Passover is observed, pious Jews everywhere proclaim in the ritual of their worship the longings of their people—"next year in Jerusalem!" and reiterate the Paschal prayer, "O rebuild the Holy City in our days and lead us thereto." To some it may be only the expression of a pious sentiment, but to others it voices a real love of Zion, poignant in its depth. The aged especially have longed to spend their last days in the ancient homeland and be buried in its sacred soil.

Zionism in America has taken many forms. It would be difficult to speak in general terms of the attitude of all Jews toward it. Many are opposed to political Zionism on the ground that it is largely non-religious, brought about by political means rather than by the power of God. Others are opposed to it on the ground that Jews are not a nation and that the creation of a Jewish state in Palestine is impracticable. They profess to be Americans without any qualifications. America is their fatherland and Washington their Zion. Still others, represented by the Jewish Territorial Organization, have been willing to establish their Zion in any land where they would have surcease from persecution and freedom to live their own life.

But for the great majority of Jews the hope that Palestine may once again become the home of their people is cherished with an unfaltering conviction that it will be realized in the not distant future. An impetus was given to this hope when, in 1896, Theodore Herzl published his pamphlet on *The Jewish State*, and the Zionist organization was

formed. This hope began to glow when, in 1917, the famous Balfour Declaration was made, stating that the British Government favoured "the establishment in Palestine of a national home for the Jewish people." It burst into a flame when, in December, 1917, General Allenby walked reverently through the Jaffa gate of Jerusalem and caused his proclamation of peace and justice to be read from the very pretorium where the Tenth Legion of Hadrian encamped to enforce exile upon the Jewish race. A thrill of joy and expectation passed over every Jewry of the world, which was shared by every Christian nation.

Since then events have moved rapidly. In spite of countless difficulties, Zionists have moved forward with faith undaunted toward their goal. Already wonders have been wrought. Jewish pioneers, in less than a decade, have done more for the restoration of the land than Arab and Turk have done in centuries. Malarial swamps have been drained and tall eucalyptus trees set to keep guard. Hillsides have been terraced, barren plains fertilized, and roads made. Little villages with red-tiled roofs peep out from the uplands among their orchards and orange groves. Jewish courage and industry are making the desert to rejoice and blossom as the rose.

And what is more noteworthy is the change taking place upon the Jews themselves. The pioneers are mostly young men and women from the sunless, crowded ghettos of Eastern Europe. They have no desire to repeat in Palestine the old ghetto life. They want to be free and to live a

new life in their beloved homeland. They are already responding to the influences of the wide open skies, the spacious fields, the purple hills and the boundless never-resting sea. The dream of many Zionists has been of a land in which Talmudical religion would hold supreme sway and the people be brought under the thrall of the old legalism. The dream is not being realized. These young pioneers, amid the scenes hallowed by the teachings of the prophets, have cultivated an open mind. Some are reading the New Testament as well as the Old with sympathetic hearts. Over the ancient homeland there broods today a new spirit. Earnest souls here and there are wondering whether we do not see in these things the dawning of the day when Christ will come to His own in the land where so long ago He lived and loved and taught and died.

#### THE SEARCH FOR SPIRITUAL SATISFACTION

While a very decided drift toward materialism and irreligion has been noted, there are, on the other hand, many signs of a real hunger for God and a yearning for spiritual satisfaction. The religious instinct lies deep in the soul of the Jew and he cannot permanently be content with an irreligious outlook on life. As we have seen, many are seeking sources of spiritual enrichment in Judaism itself, others, having lost all faith in the traditional religion, have been seeking elsewhere for the supreme good. In its pursuit they are following some strange quests.

Almost every modern cult has its Jewish vota-



ries. A group has become identified with Theosophy. Its esoteric teaching and freedom from formal worship have made its appeal to them. New Thought has won others for much the same reasons. Still more have been attracted by Spiritualism. Its excursions into the borderland where the spirits of the departed are presumed to come into communication with mortals have had a strange fascination for some Jews whose religion has to do wholly with this life and has nothing to say about a life to come. But of all modern cults Christian Science has made the largest appeal to Jews. It is said that 100,000 have joined the Christian Science churches of New York alone. Various explanations have been given for this large incursion into a faith differing so radically from Judaism. The proverbial nervousness of Jews in matters pertaining to health is doubtless one factor. The place assigned to Jesus, which does not seriously run counter to Jewish prejudices, is probably another. Most appealing of all is probably the great freedom from racial prejudice in Christian Science churches, and the opportunity which is thus afforded of a possible social advance.

How far the Jews' search for reality in religion has led them into contact with evangelical Christianity will be considered in another chapter. It will be sufficient at present to say that there are many indications of a change of attitude. Many Jews are reading the New Testament. An increasing number are visiting Christian churches. Those who speak over the radio bear testimony to the interest of Jews in their messages. In all parts of

the country pastors report Jews in the membership of their churches. All of these movements are the signs of phenomenal changes taking place in Jewish life. The Jews have come to another crisis period in their long and eventful history. They are facing the future. They are ready to enter some new path. The supreme need of Israel is a prophet who will lead them thereto.

## IV

### THE DAUGHTERS OF ISRAEL

**A**MONG the many captivating figures portrayed for us in modern romance, there is none that is more alluring in its pathos and appeal than Rebecca, the beautiful and noble-hearted daughter of Isaac of York. So graphically and sympathetically has she been delineated by the great romancist that the mere mention of "Ivanhoe" calls up the image of this so worthy and charming daughter of Israel. Her strength of character, her kindness of heart, her loyalty to her people, her readiness to sacrifice life itself for her faith have given to her an abiding place in literature.

Let us remember, however, that Scott's Rebecca was not wholly a creature of romance. The charming figure of fiction had a still more charming prototype in real life. The story has it that when Washington Irving visited Scotland, in 1817, he told Scott of Rebecca Gratz, of Philadelphia, noted for her beauty, talent, and piety. The animated description of this high-minded Jewess so captured the imagination of Sir Walter that she became the alluring character of his immortal romance.

But Rebecca Gratz is by no means a solitary figure in Jewish history. All down the centuries

there has been a succession of Jewish women whose character, ability, and worth have had an important place in the shaping of the destiny of their people. In Bible times the wives of the Patriarchs were by no means inconsequential figures in the events recorded. Such forceful personalities as Miriam, Deborah, Hannah, and Huldah represent outstanding women whose words and achievements won an enduring place in the ancient Scriptures. And from the close of the Old Testament canon to the present, Jewish history records the names of many women of Israel who by strength of character and conspicuous ability have won for themselves a place in the long and checkered story of their people. Time would fail to tell of gifted spirited women of the Jewish race who won position and renown in Greece, Rome, Germany, Poland, Spain, and in every land whence "the tribe of the wandering foot" has found a temporary resting-place.

#### TRADITIONAL JUDAISM AND WOMEN

And yet Judaism cannot be held in any unreserved way to have sought the elevation of women. Talmudism is distinctly a man-made religion. It has transmitted much of the subjugation of women common to the Orient in which it was born. As Dr. Kohler says:

"The weakness of the synagogue was its Orientalism. And this Orientalism is especially marked in the attitude of the older synagogue toward women. True enough, woman was honoured as the mistress of the home. She kindled

the Sabbath lamp, provided for the joy and comfort of domestic life, especially on the holy days, observed strictly the laws of diet and purity and awakened the spirit of piety in her children. Still she was excluded from the regular divine service in the synagogue. She did not count as a member of the religious community which consisted exclusively of men."

This attitude of male superiority is characteristically expressed in the daily prayer of the orthodox Jew: "Blessed art Thou, O Lord God, King of the Universe, Who has not made me a woman." And while Jewish apologists have tried to avoid the implications of this Benediction by explaining that it is simply one of thanksgiving that a man has more religious duties placed upon him than a woman, yet there is no evading the plain fact that rabbinical Judaism gives her no share in the worship of the synagogue. She might well desire to worship the God of her fathers by the side of her husband and sons. But she is not permitted to wear the phylacteries or prayer shawl. She does not count in the minyan—the necessary number of ten men for a Jewish service. If she attends the synagogue she must sit in a gallery apart. She cannot even join the men in saying grace at the table in her own house. Commenting on this remarkable Benediction, Mentor, in the *Jewish Chronicle*, frankly states:

"The meaning of the Blessing is precisely what it says. Man thanks God that he is not made a woman. And what more natural? When that prayer was devised woman was little more than

the veriest galley-slave of man. She was his creature, his chattel. She was married to a man who wanted her to be his wife practically with no consultation as to her own likes and dislikes in the matter. She was reared during girlhood in an atmosphere of prudery, make-believe, and false pride. When she married she could be divorced at her husband's will. Into the intellectual companionship of her husband she was never allowed to enter."

According to the Talmud the woman's sphere is the home. Her calling is that of wife and mother and the performance of the domestic duties. If the man thanks God that he has not been made a heathen or a slave or a woman, the woman thanks God that she has been "created according to His will." As to what that will is, rabbinical Judaism does not leave her in doubt. To rear children, to observe the dietary laws in the selection and preparation of food, to honour her husband and sons,—these outline the sphere of her life and also her religion. The Pharisaic conception of sanctification has included in it the drudgery of the home, and has added to it. A Jewish woman's life is prescribed, regimented, ritualistic. Her one duty is to obey. It is thus that she can render the largest possible service to her faith and her race. The Talmud has many excellent things to say in praise of women. It enjoins husbands to treat their wives with consideration. They are admonished not to make them cry, for the "Gates of Tears" are always open. But the Talmud never regards them as enjoying the same religious privi-



leges as men, or authorizes them to aspire to or enter other fields than those prescribed.

The orthodox Jewish woman has been slow to rebel against the tyranny of the synagogue. She is conservative. She lives under the authority of her husband. She knows nothing beyond the requirements of the home ritual of her religion. She toils and suffers and grows old before her time. The thought of escape never occurs to her. Her drab life she understands to be pious, and to be pious is to win the favour of God. It was of such an observant Jewess that Judah Leeb Gordon, the ghetto poet, wrote:

*"Eternal bondage is the Jewess' life;  
Her shop she tends incessant day by day;  
A mother she, she nurses and she weans;  
And bakes and cooks and quickly fades away."*

A sidelight on the acquiescence of Jewish women in the inferior place accorded to her by rabbinical Judaism was furnished in the news columns in 1921. A learned European Jew came to this country, who was widely acclaimed as an upholder of orthodoxy. He regarded himself so superior to his wife that he sailed first class, while his wife, a model of womanly piety and fidelity, sailed steerage. Good Jewish wife that she was, she accepted her lot without question. She would have been utterly bewildered by the suggestion that her place was beside her scholarly husband.

#### JEWISH WOMEN AT HOME

In the second chapter of Genesis God says that

it is not good for man to be alone, that he needs a helpmate. That is the Jewish view of marriage. The wife is the helpmate of her husband. To complement his nature, to fulfil her duties toward him, to subordinate her interests to his, that was her mission. In the old days, and among certain classes of Jews today, matches were made by relatives and friends of the young people through the assistance of a *Shadchan*, or match-maker. His business was to search out suitable couples, get the approval of the parents and friends, fix the dowry, the terms of settlement to be given by the bridegroom, and arrange for the betrothal. There was little room for love in this arrangement, indeed that was always regarded as an after consideration. Dissatisfaction at times resulted which sought relief in divorce. But on the whole, married life among Jews has been attended with sincere affection and happiness.

Some of the credit for the best qualities of the Jewish home must be given incidentally to rabbinical Judaism. The Pharisaic conception of religion as the sanctification of the whole life, every act of which was ritualized, in the very nature of things called for a thorough consecration of the home and family affairs. The outstanding family events, as birth, confirmation, marriage, and death have each their attendant ceremonies which have been halloed by many sacred associations. The lighting of the lamp on Friday evening ushers in the Hebrew Sabbath with its family gathering and happy fellowship. Passover each year furnishes the occasion for ceremonial observances which kindle af-

fectionate memories and true devotion. Judaism, by attributing to the home, its utensils, and its common duties a religious significance, casts over its humble and ordinary activities a priestly glamour. The mother is made to feel that the very drudgery of the home has all the pomp and splendour of ritual observance and furnishes her a real sphere for the practice of her religion. As priestess of the household ritual she is accorded a liberty and esteem which have never been enjoyed by other Oriental peoples. If Jewish home life has been proverbially pure and devoted it has been due chiefly to her loyalty to the traditions of her people and the atmosphere of affection she has created within the home.

Another element that served to strengthen and sweeten Jewish home life was the ostracism and persecution which Jews had so often to endure from their Gentile neighbours. The members of the family were drawn together by their common trials and sought mutual encouragement and love within the home to mitigate the ignominy and scorn which they had to encounter without.

While it made careful provision for the education of its sons, Judaism made no such provision for its daughters. When, in the dark ages, the Christian nations lay swathed in ignorance and superstition, there was light in Jewish homes. The study of the Talmud and of the sacred tongue held on through all. But this knowledge was deemed unnecessary for women. Indeed, Rabbi Eleazer said that he who instructs his daughter in the Law is like to one who teaches her indecorous things.

Yet there were those who ignored the restrictions. Here and there, in spite of precept and custom, there were parents who sought for a beloved daughter a larger knowledge than the Law allowed. A few women, like the daughter of Samuel ben Ali, of Bagdad, and Dulcie, the daughter of Eliezer of Worms, were given the opportunity of education and won for themselves fame in every branch of learning known to their generation.

But for the great mass of Jewish women, up to modern times, the lamp of knowledge was never lit and freedom to live their own life was never even considered. A mother in Israel was one who best exemplified devotion to home and hearth, who loyally fulfilled her wifely functions, reared her children to the observance of the traditions, served the household from dawn to dusk, offered the prescribed prayers, gave alms to the poor, and cherished no aspirations after a different lot or rights or learning, content to thank God daily that she had been made according to His will.

#### THE ERA OF EMANCIPATION

With the dawn of the twentieth century Jewish women entered upon a new day. Because of their natural conservatism and reluctance to break the bonds of tradition it came for them a hundred years later than for the men. Now they, too, have come under the spell of freedom. The new era has broken the bondage of rabbinism and with it has gone the willing submission to its authority and conformity to the rites and ordinances which it prescribed for her. A new personage has appeared

among the children of Israel—the daughter of Jacob, who has laid aside her attitude of dependence, incarnates the spirit of self-determination, and demands opportunity for the free expression of her personality and creativeness. She demands recognition at the door of her father's tabernacles and admission to the things from which she has been so long excluded.

Unlike her mother, whose activities never passed beyond the family hearth, the young American Jewess is entering every open door within the whole compass of modern employments and responsibilities. One occupation and profession after another has been opened to her. It would take volumes to tell what Jewish women have striven for and achieved. They are, among other things, lawyers, physicians, nurses, social workers, journalists, teachers, actresses, novelists and artists. They are successful in business. They have even attained skill as farmers.

The young Jewish housewife, when she comes to America, soon takes on American ways. She lays aside the wig as the relic of a bondage from which she has escaped. She takes the old ritual requirements much less seriously. The mezzuzah disappears from the doorpost and the mizrach from the wall. She omits the blessing of the candle on Sabbath eve. She accompanies her husband to the theatre—a thing hitherto forbidden, and is not alarmed when her husband carries a burden on the Sabbath or absents himself from the synagogue. For her the old ghetto life of Europe is only a memory. The strange new freedom of America has

thrown its spell about her. Neither the charm nor threat of official Judaism can persuade her to turn back the clock.

Then there is the young Jewish working woman. She is most likely a factory hand in a Jewish shop. She spends her days at a power machine, having her own bit to perform in the making of waists or skirts. She is but a cog in the ever more rapidly driven wheel of "production." But she dreams her dreams. She is a socialist, and as a member of the union sells her toil for all she can get. She hopes and strives for that new order which will make possible economic betterments. She may spend her free hours in the enjoyments of Broadway, or she may also struggle for that education which was so long denied her. She may become an author like Anzia Yezierska or an actress like Nazimova, or she may become something very different. But something she does become. The fever is in her blood.

And what of those who have been carried by prosperity to the goal of their ambition—a luxurious apartment on Riverside Drive or Park Avenue? No longer do they toil and spin. Modern devices, electric appliances and servants save them from menial tasks. They have the leisure in which to express themselves, the ease which money can give, and opportunities a-plenty for culture and service. Some of them become leaders in philanthropic work and helpers of those less favourably circumstanced. But the average prosperous Jewess loses herself in the full enjoyment of her new-found wealth. Gone are the old religious customs,



gone is Sabbath observance, the dietary laws, and attendance at synagogue or temple. She travels, attends social functions, frequents theatre matinees and the movies, and becomes merged in the life about her. Only a few among the many are seekers after God, or find some satisfaction in the historic observances of their fathers.

#### A PLACE IN THE SYNAGOGUE

No change that has taken place in Jewish life is more radical than the opening of the doors of the Reform synagogue to women. It necessarily followed in the wake of their educational and political enfranchisement. The American born and American educated Jewish young woman who votes and takes her own place in the affairs of life will not accept the subordinate position assigned to her by orthodox Judaism. She wants to stand as an individual before God on an equality with her father and brothers and share with them in the blessing of Abraham.

Reform Judaism has made a sincere effort to slough off the Orientalism of the old Orthodoxy and bring it into accord with Western ideals. Women have been given a position of equality in the synagogue which has outraged all the cherished orthodox traditions. Girls are confirmed as well as boys. Women have their place of equality in the synagogue. They sit with their fathers, brothers, husbands and sons in the family pew. They even sing in the choir. This direct appeal to Jewish womanhood has won an encouraging response. Elsie Clews Parsons, the sociologist, says:

"There is danger that the synagogue, which in ages past was the exclusive property of men, should be handed over entirely to women. The trustees of all congregations now agree that the support and co-operation of the Jewish women of a community is the breath of life to the organization."

In connection with Reform congregations, Ladies' Aid Societies have been formed, to which the philanthropic activities of the community, once wholly in the hands of men, have been transferred. In 1913 these societies were brought together in an organization known as the National Federation of Temple Sisterhoods. Under the stimulus of this fellowship the aims of the Sisterhoods have been extended to include plans for an increased attendance at the synagogue services, the organization of study classes and lecture courses for religious education, the promotion of religion in the home and other activities making for the furtherance of Reform Judaism.

Within Orthodoxy also societies have been formed exclusively for women. If no new paths have been found for them in the synagogue, a way has been discovered for utilizing their interest and ability for racial purposes. The daughters of Judah are urged to have a share in bringing about the restoration of Palestine as the homeland of their people.

And so it has come about that the sun of a new day has arisen upon the Jewish woman. She has passed over a long, weary, painful road. She looks back over a pathway marked by blood and tears, by humiliation and suffering. What the future

holds out for her, who can tell? High hopes are in her heart, but the pathos of an unforgotten past is in her eyes. She goes down the years to share the destiny of her people. Will suffering and sorrow again be her lot? Or is the long, long exile soon to end?

#### THE JEWESS AND JESUS

Now that Jewish women are free to think their own thoughts and make their own decisions in life, what will be their attitude toward Jesus of Nazareth? After long centuries His place in history is being recognized by Jews, and a larger place is being given in their thoughts to His teaching and influence. Will Jewish women reveal a keener appreciation than their men of His character and work? When we open the Gospel records we see what a mighty appeal He made to the Jewish women of His own time. We remember that radiant company who came under His influence in Judea and Galilee—the Marys of the Gospels and the other women “who ministered unto him,” who were

*“Last at the cross  
And earliest at the grave.”*

And when we come to the Acts of the Apostles and the Epistles we are impressed anew with the number of Jewish women who responded to the call of Christ and gave themselves with the uttermost devotion to His service. What a wealth of love and loyalty to the Lord is represented in the Apostle Paul’s commendation and plea for help to “those

women who laboured with me in the Gospel . . . whose names are in the Book of Life." Behind the early triumphs of the Gospel lies an unwritten story of Jewish women's influence, encouragement and sacrifice, the height and depth and breadth of which can never be told.

But what of Jewish women in modern times? For most of them Jesus has never lived. They do not know Him. Horrible misrepresentations have not only hidden Him from sight, but have dishonoured His very name. It is often forgotten that when persecution swept over Jewish communities, Jewish women were the chief sufferers. It was a Jewish poetess who wrote:

*"Across the Eastern sky has glowed  
The flicker of a blood-red dawn,  
Once more the clarion cock has crowed,  
Once more the sword of Christ is drawn.  
A million burning roof-trees light  
The world-wide path of Israel's flight."*

Yes, Jewish women have suffered much, and they have long memories. It cannot be wondered at that the Name which thrills the soul of Christian women conveys no such inspiration to the daughters of the House of Jacob. For them, even yet, a disfiguring veil is drawn across His face by the unreasoning and unjustifiable prejudices and ostracism to which they are often subjected by those who masquerade a heartless paganism beneath the banner of Christ.

But even an unchristian Christendom cannot permanently hide the face of Christ from the

daughters of His people. The new liberty which they enjoy has led them farther afield. They have caught glimpses of the real Christ, and many of them begin to realize that what they have previously seen is but a gross and forbidding caricature. With widening knowledge and more spiritual conceptions of life there have been kindled longings and aspirations which the ancient faith has not been able to satisfy. They are hungry for a life they have never known. They look and yearn for something they know not what. We know it is Christ.

To Jewish women now, as nineteen centuries ago, Jesus makes an irresistible appeal. To know Him is all they need. They listen to the familiar narratives as if they were just written. To them the Gospel is no old, old story. It is gloriously new. The Bible, which has long been to them a sealed book, proves thrilling as a romance. It answers to their inmost longings as water to parched lips. As one Jewess, who had met Christ in the way, put it:

“ I never knew before what it meant to live. All my life I have sought rest for my soul. In Jesus I have found it.”

Another highly gifted young Jewess, in answer to the question, “ What was it that led you to understand and follow Christ? ” replied, “ I have a friend—a young woman who lives Christ.”

And here we are brought face to face with the problem of how the Christian faith is to be interpreted to Jewish women. Hitherto they have been largely ignored. What little has been done by the Christian Church for the Jews has been almost

entirely for men. This is a distinct challenge to Christian women. They have an inestimable contribution to make to the cause of Christ in their ordinary, daily contacts with their Jewish sisters. They can purge their hearts from prejudice and uncharitableness, and interpret Him in kindly words and sympathetic service. When He is thus lifted up in the winsomeness of His divine personality as Redeemer and Lord, He will win a glad response from the daughters of Israel. And when Jewish women enter upon that spiritual inheritance which is theirs in Christ, the promised day of Israel's redemption will have dawned.



## V

### THE MIDDLE WALL OF PARTITION

A CARTOON in a well known newspaper depicts a patriarchal Jew with a terrestrial globe in his hand searching diligently for some spot where he is really wanted. After an examination of every part of every continent, he turns from the fruitless quest with the exclamation: "This is a large and beautiful world, but there is no place for me!" Thus graphically portrayed have we presented to us the tragedy of the Jew. But for a few centuries in the ancient homeland, he has found no permanent abiding place. He has wandered into many lands, but in none has he been fully welcome and in none has he really been at home. He has seldom been at ease with his neighbours and his neighbours have as seldom been at ease with him. He has been through all the centuries, and wherever his journeys have led him, but a tenant at will. There is a barrier that separates him from his fellows. Paul calls it "the middle wall of partition."

Any consideration of this subject brings us face to face with the Jewish Problem—the most complex and intricate with which we have to do. To approach it is to be confronted with some phase of every great question of the day—social, political,

economic, national, humanitarian, and religious. Each phase deserves careful and extended consideration, for in each there are possibilities of misunderstanding and misjudgment. Yet, somehow, if we are to secure any adequate comprehension of the position of the Jew in the modern world and of our relationship to him, we must seek earnestly for the causes of the long estrangement. But, however discussed or dealt with, there is one point of view which must always be maintained—the Christian, and therefore the human.

Who are these people who are set apart by themselves, who are viewed with suspicion as strangers and treated with discrimination as aliens? In spite of peculiarities of race, custom and tradition, just folks like ourselves, resentful of injustice, responsive to kindness, sensitive to disdain. As Shakespeare's Shylock says: "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?" Nor should we forget that to this race—the race of Jesus—we owe our spiritual privileges. Of them came the prophets and the apostles and the Saviour of the world. They are Israelites, "of whom," Paul says, "is the adoption and the glory and the covenants and the giving of the law and the service of God and the promises, whose are the fathers, and of whom is Christ as

concerning the flesh, who is over all, God blessed for ever! ” It is from this standpoint that we must approach a study of the things which divide the Jew from the Gentile and the Christian.

#### JEWISH SEPARATENESS

Jews have always been a people apart. They divide the world into Jews—and non-Jews. Even in the days of Balaam they were “a people that dwelt alone and that were not reckoned among the nations.” In the Persian period Haman preferred this charge against them before King Ahasuerus: “There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people.” Into whatsoever land they wandered and under whatsoever sky they made their abode, they maintained a separate existence and lived their own life. Whether in Babylonia, Egypt, Rome, Spain, Germany, or Poland, this strange people has successfully resisted every effort to bring about conformity and assimilation.

Here in America we have become accustomed to racial differences of many kinds. Immigrants from every land have brought with them their peculiarities of speech, behaviour, appearance, national custom, and tradition. We have come to look upon these as racial characteristics begotten of long centuries of existence in a region but slightly disturbed by alien contacts and where racial peculiarities have developed as the expression of a distinct ethnic consciousness. We depend upon the new American environment and our varied program of

Americanization to bring these strangers into accord with our traditions and gradually erase their racial peculiarities. What has already been accomplished in the assimilation of very diverse peoples has led many publicists and Christian leaders to cherish the conviction that Jews will also yield to the same process and gradually lay aside their Jewishness. Within a generation or two, it is said, Jews will have forgotten their old ways, and their racial peculiarities will have disappeared.

It should be remembered, however, that Jewish separateness has never been wholly or essentially a matter of environment. It is rooted in profound religious convictions. Patriotism alone does not furnish an adequate explanation of their persistence as a people, it could never have enabled them to survive the repeated assaults made upon them to secure their assimilation. Jewish peculiarities are in the main the expression of the Jewish faith.

The idea of separateness is the root idea of the Hebrew word *kadosh*, "holy." It was only through their keeping apart from other races that the Jews could be a "holy" people. "Ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." To the Jews, therefore, a holy life means a life separated from the contaminations of the Gentile world. It is only thus that they can fulfil the trust committed to them by God and enjoy His favour.

This erection of exclusiveness into a religion found concrete expression in the Temple. Though the Prophet Isaiah had declared that the house of

Jehovah in Jerusalem should be a house of prayer for all nations, the Jews built a denial of the universalism of the prophets into its very stones. They set a barrier between the Court of the Gentiles and the Court of the Israelites, placing upon it this inscription in Latin and Greek: "No Gentile admitted here. He who transgresses this law will have only himself to blame for the penalty, which is death."

It is from this standpoint of exclusiveness that we must interpret a class of Jewish usages which have served through millenniums to mark Jews out from other races as peculiar. They are not mere national customs which may be laid aside with a change of citizenship. They are outward regulations especially intended to safeguard the distinctiveness of Israel. They are religious obligations, the observance of which constitutes "holy" acts well pleasing to God. To fail in obedience to these requirements is sin. To ignore them is to be disloyal to Israel.

Among these factors which make for Jewish separatism a primary place must be given to the dietary laws. Jews were commanded to avoid certain kinds of food of which their neighbours freely partook—the flesh of an animal that had died of itself, or that had been torn by other animals, or the flesh of beasts and birds of prey, or pork, or shell fish. In like manner they were forbidden to eat certain kinds of fat and the blood of birds or animals. So elaborate are the regulations for the preparation of "kosher" food, and so fully have these regulations become a part of Jewish

ritual "holiness" that Judaism has at times been designated "a religion of pots and pans." Nothing better, however, could have been devised to secure such a complete segregation of the Jews as these dietary laws.

A common table has everywhere and in all ages been conducive to intimacy among people. Through eating and drinking together conventional restraints are relaxed and close friendships formed. It was just this close association with Gentiles that the Jewish culinary regulations were designed to prevent. In the phraseology of the rabbis, "We should not eat their bread because we may be led thereby to drink their wine; we should not drink their wine, because we may be led thereby to marry with them, and intermarriage will lead us to serve their gods."

These dietary requirements have been extolled for their hygienic value. The superior healthiness of the Jewish people, their immunity from certain diseases and their longevity have been ascribed to the observance of these laws. But whatever sanitary purpose entered into the formulation of these requirements, it was never on that ground that an appeal was made for their observance. One object, and one object alone, is aimed at—holiness. And, as we have seen, the primary meaning of holiness is separateness.

This struggle of Jews to maintain a separate life has led them to settle in groups in the larger cities and form ghettos, to forbid unqualifiedly all marriages outside the fold of Israel, to observe a separate calendar, use a distinctive tongue, and in many



other ways furnish the outer marks of a peculiar people.

This ideal finds frequent expression in the Jewish ritual. The daily prayer of the orthodox Jew leads him to say: "I thank thee, O Lord God, King of the Universe, that Thou hast not made me a Gentile." The duty of separateness is the constant theme of instruction in Jewish schools. In his *Jewish Religion*, Julius H. Greenstone says: "If we would remain loyal to our tradition, faithful to the sacred trust imposed upon us, and prepared to carry on God's work in the world, we must keep ourselves distinct and separate from all other peoples." And Joseph Morris, in *Judaism as Creed and Life*, declares: "It is clear that if we Jews are to perform our mission, we must keep ourselves a distinct brotherhood. To allow ourselves to be swallowed up by the nations, to lose ourselves in some other religious communion, just as a river is lost in the sea, is to give up all hope of aiding, as Jews, in the conversion of the world to religious truth and righteousness."

That this separation of Jews from Gentiles in the early period of their religious development served a high providential purpose is an unquestionable fact. They were thus preserved from the contaminations of a corrupt heathenism to which they were always prone to yield and into which they often fell. But that such separation was to be of permanent obligation is nowhere warranted even in their own Scriptures. The prophetic conception of Israel's mission to the nations can never be fulfilled by racial isolation and a silent adher-

ence to the Mosaic traditions. The book of Jonah is a specific rebuke to such narrowness and disloyalty to the missionary calling of the chosen people. Some of the later rabbis recognized the inconsistency of holding the dogma of a missionary purpose for the world and practicing a rigid separatism. They proclaimed a commendable toleration and intercourse with Gentiles which have never been widely accepted by their people.

Religious separation is by no means peculiar to Judaism. In some form it is characteristic of every faith. But with Jews religious separation is equivalent to racial separation. Judaism is the religion of a single race, chosen and set apart from all other races. It is a religion which has been crystallized into a distinctive code devised with the sole end and aim of separation as the very basis and condition of its existence.

It is a remarkable testimony to the loyalty of the Jews to this ideal that, in spite of the processes of assimilation, persecution, and change of environment, they still cling substantially to the same code and continue to live a distinct life. For the Jew, religiously, time has stood still. The pendulum has swayed backward and forward, but the hands have not moved on the dial. Centuries have come and gone with their endless change upon change, kingdoms have risen and passed away, the world has slowly moved through long periods of darkness and twilight into a new day of progress and possibility, and all the peoples of the earth have been brought into one vast neighbourhood, yet the Jew holds on his separate way. He continues to prac-

tice, so far as he remains a good Jew, the most rigid exclusiveness, the most uncompromising separatism the world has ever known.

#### ANTISEMITISM

Though the Jew has won for himself an assured place in almost every civilized land, it cannot be claimed for him that he is a popular citizen. Almost everywhere there are manifestations of anti-Jewish feeling. Though the more brutal forms of assault have ceased almost everywhere, various forms of discrimination still continue. Even where Jews are tolerated they are seldom really liked. And with a sensitive people mental suffering is harder to bear than physical.

Various reasons have been given for the widespread dislike of the Jew. Some say that it is accounted for by racial differences, others that the prosperity of the Jew is the cause, certain others think that religion accounts for it, still others declare that the Jews are exercising a sinister influence upon our national life, some have discovered the difficulty in the trickiness of Jews in business and their habit of driving a hard bargain, and yet others find the reason in their assertiveness, ostentation, and general bad manners.

Even if these things were in part true, it would be difficult for an intelligent, fair-minded American to accept them as the real source of the trouble. The equality of man is a cardinal principle of our political creed. Religious toleration is our boast. Racial differences furnish no explanation, for already many races, including Jews, have entered

into the making of America. The prosperity of the Jew is quite in accord with the American spirit of "getting on." Our traditional attitude is one of pride when a man who landed without a dollar, ends by owning a railroad. As for the ostentation and vulgar display of Jews, it cannot by any means be claimed that they hold the monopoly in the flaunting of dollars. If examples are given of Jewish trickery and of their search for gain in bootlegging and other lawless occupations it is only fair to say that for every Jew thus engaged one can find three Gentiles similarly employed. There are doubtless those who are uncouth and possess bad manners, and seek to push themselves into circles where they are not wanted. But this is certainly not true of all Jews, nor even of the majority of them. In any case, social discrimination is not antisemitism. Other racial groups showing the same characteristics would receive the same treatment.

To reach the root of the trouble we must find the place where prejudices are born. Prejudice, as the derivation of the word indicates, is a pre-judging, the forming of an opinion, the expression of an attitude, the cherishing of a dislike without any reference to facts, or to conclusions arrived at by reasoning from accepted premises. Prejudice is the expression of primitive instincts. Max Nordau says: "Every creature endowed with consciousness bears a certain animosity toward every other creature that differs from itself in appearance, habits, and disposition." Throughout the animal world like consorts with like. Birds of a

feather flock together. The unlike keep apart and, when brought together, oppose each other. The same unreasoning reaction operates among human beings. There is an instinctive shrinking from those who differ in appearance, language, habits, customs, religion and pursuits. Most people are swayed by these inherent prejudices. They dislike certain people for no better reason than that of Tom Brown:

*"I do not like thee, Dr. Fell,  
The reason why I cannot tell;  
But this I know, and know full well,  
I do not like thee, Dr. Fell."*

Rational human beings, however, are seldom willing to acknowledge that their dislikes have no real foundation in fact. They invariably set out to find them. Modern psychologists have shown that by the process of rationalizing, as distinguished from reasoning, "reasons" are always found or invented for any dislike which is cherished, or antagonism which is followed. Here we reach the root of the difficulty between the Jew and the Gentile. The Jew is different—in appearance sometimes, in habits, customs, characteristics, traditions, religion, and often in language. Against these there is an instinctive reaction. There the rationalizing process begins. The Jew is "ostentatious," or "tricky," or "pushing," or "sensual," or "hypocritical," or one of a hundred other things by which Jews are wont to be generalized. Plenty of "reasons" are always found for the judgment pronounced. It should be noted, however, that in

rationalizing prejudice is the source of the reasons and not the reasons of the prejudice. The real cause of dislike of the Jew is not the facts adduced, but the prejudice. The facts have been found subsequently to justify the primitive unreasoned attitude.

The great peril in this process is unfairness. Prejudice sees that only those facts are stated which give support to its own desire for justification. The tendency is to generalize about Jews upon a very few facts. And there is no people in all the world, on account of their great diversity, concerning whom it is so difficult to generalize. In dealing with Jews it is always well to remember, first, that the same designations about them can usually be applied as truthfully to other people, and second, that there are many Jews to whom they do not apply at all. Prejudice takes no account of those gracious, kindly, generous souls who are quite as much chagrined at the disturbing qualities of their fellow-Jews as are any Gentiles.

All of which is not to say that prejudice pertains solely to Gentiles and that Jews are exempt from its operation. Any one who knows the Jews is well aware that they have prejudices of their own and that these run deep. They not only justify them with plenty of "reasons," but support them with the very sanctions of their religion. A religion which is rooted in exclusiveness, and which forbids its followers to mingle on equal terms with the people about them, not because they are wicked, or irreligious, or unjust, but solely because they are Gentiles, must expect those who practice its pre-



cepts to be misunderstood. And, as an old saying puts it, "A man is a wolf to the man he does not know." Ignorance breeds prejudice and prejudice breeds suspicion and ill will. In a very real sense antisemitism is the response of Gentiles to anti-Gentilism on the part of Jews.

The cure of prejudice is understanding. The Gentile must seek to understand the Jew, and the Jew must seek to understand the Gentile. They must aim to be fair in their interpretation of each other's conduct and beliefs. And in no field is the danger of unfairness so liable to be encountered as in those realms where prejudice is free to operate. Nothing more accurately marks the progress of education in an individual or of civilization in a nation than freedom from the dominance of primitive instincts and the supremacy of reason over blind prejudice.

#### THE ESTRANGEMENT BETWEEN CHRISTIAN AND JEW

It might fairly have been supposed that Judaism and Christianity, which are so closely related, would have found ways of co-operation whereby the spiritual values of the new faith would have been retained for the old. Instead, almost from the first, divisions occurred. Jesus failed to meet the cherished expectations of the Jewish leaders. He was no Maccabean deliverer calling the people to arms and leading them to conquest against their Roman overlords. His disregard of many of the prescribed requirements of ritual holiness offended the Pharisees, who were the religious leaders of the

time. Though the common people were responsive to His ministry, the counsellors of the nation regarded Him as a foe both to their nation and their religion, and found a way to secure His condemnation and death. The amazing circumstances which followed the resurrection of Christ and the acceptance of Him as Messiah by thousands of the people filled the Jewish authorities with apprehension and led them to make a determined effort to crush out the new heresy. Any reader of the Acts of the Apostles knows with what rigour and persistency they sought to carry out their policy of extermination.

But each wave of persecution only served to carry the new faith farther afield. The followers of the Nazarene went everywhere throughout the Diaspora proclaiming the good news and calling upon the people to accept Jesus as the Messiah.

The first disciples were all Jews. They had no desire to separate themselves from their people or from the ancient faith. They still continued to worship in the synagogue and in the Temple, following the requirements of the familiar ritual to which they were bound by many sacred associations. They desired simply to acknowledge Jesus as the Messiah of promise and as the one who fulfilled the ancient predictions of their prophets.

But the Jewish rulers would have none of it. They demanded a complete and unqualified surrender of the obnoxious belief. When Christians added some words of Jesus to the Hebrew words then placed on the outside of the phylacteries, they ordered all the writings to be placed within

the box except the Hebrew letter Shin, the first letter of a Hebrew name for God, *Shaddai*, or "Almighty." When Christians used the three prongs of this letter to symbolize the trinity, they ordered an additional prong added and attached to the letter an entirely different meaning. Then Christians painted their phylacteries red as a symbol of the redemptive love of Christ, whereupon the order was given to paint all phylacteries black. This illustrates the reluctance of Jewish Christians to break with the faith of their fathers.

Another source of conflict arose when Gentiles as well as Jews were won to the faith of Christ. Jewish Christian leaders demanded that they should be admitted to Christianity through the corridor of the Jewish ritual. The Christian faith was to be superimposed upon the Mosaic Law, which was also regarded as essential. Paul brought into Christianity the revolutionary conception, lying inherent in its universal mission, that faith in Christ alone brings salvation, that the Mosaic requirements were purely racial and that they were abrogated as a means of acceptance with God by the Gospel. The Epistle to the Galatians revolves around this fundamental doctrine. As might have been expected, such teaching brought down upon Christians the antagonism of the Jewish leaders, who regarded this ignoring of their ceremonials as sacrilegious and a blow at the very foundations of their faith.

From this time on until Christianity ascended the throne of the Cæsars, the Jews sought to hinder in every way the extension of the new faith. When

it came under the ban of the Roman government because Christians refused to render divine honours to the image of the Emperor, Jews generally sided with their accusers. Thus it came about that when Christianity at last triumphed and brought under its sway the imperial power, the breach between Jews and Christians seemed impassable. Jews were regarded as the impenitent murderers of Christ and the inveterate foes of His cause.

Then began a reign of ignorance, superstition, prejudice and persecution, in which Jews were often the chief sufferers, which lasted until modern times. Nothing was left undone to make the life of the Jews bitter. They were beaten, hounded, robbed, exiled, imprisoned, slain. They endured scorn, ignominy, and shame in every form. And the tragedy of it is that all this was done by men and nations calling themselves Christian. How heartsearching are the words of Rabbi Kohler: "He who has been a world-Saviour bore through His followers damnation to his kinsmen, and thus was rendered the chief cause of the persecution of the martyr race of Israel."

The name of the gentle, forgiving Christ was used to justify the most revolting barbaric excesses. As Stobbe says in *Die Juden in Deutschland*: "Even if in many persecutions the real motives were avarice and other low passions, the banner of Christianity was always raised aloft. It was in the name of the Lord, or in order to spread the worship of Christ, and to punish the traitors to the Christian faith that these atrocities were pretended to have been enacted."

If Jews have come out of these European backgrounds with a deep-seated antagonism to Christianity and with a determination never to yield to its demands, the chief reason can be readily understood. It is sound doctrine for both Jew and Gentile that a tree is known by its fruits, and that the thorns and thistles of hatred and injustice cannot be gathered off the fig trees or vines of any religion claiming to have as its source a God of love. The Jew, looking back over the past fifteen centuries of his people's history, reasons that a Teacher whose followers have been guilty of such shameless torments cannot by any possibility be divine. He inevitably concludes that a faith which produces such results is not for him. Pogroms, injustice, and persecution are solid arguments against Christianity.

It is vain to show that these things were the product of a dark and cruel age and of defective forms of Christianity, for he at once turns to exhibitions of Christian intolerance and ill will amongst Christians in America and asks, who is responsible for these things? Nor can Christians seek justification for their prejudice and dislike in the prejudice and dislike of Jews, for if Christianity claims superiority over Judaism anywhere, it is certainly in this that it inculcates the return of good for evil and of love for hate. One who has not learned to be patient with the uncharitable, to be kind to the thankless, and to love the unlovable has not journeyed far with Christ. This is the only means by which the reign of prejudice can be broken and Christianity be really interpreted to the Jew.

“For,” as Paul declares, “he is our peace, who hath made both one, and hath broken down the middle wall of partition.” “In Christ Jesus there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.”



## VI

### MOSES AND CHRIST

**J**UDAISM and Christianity are intimately related. They are not alien religions. They have much in common. Jews and Christians worship the same God, read the same Scriptures, rely upon prayer as the appointed means of nourishing the devout life, observe one day in seven for rest and worship, acknowledge the divine requirement of a righteous life, and look to God alone for salvation. Both claim to fulfil the ancient Hebrew Scriptures, to carry forward and develop their teaching, and realize the purpose for which they were given. The main question at issue is, which has the best right to make the claim?

From first to last the New Testament maintains that Jesus was the goal to which the Old Testament pointed, that in Him its ideals and hopes were either actually or potentially fulfilled. During His earthly ministry, Christ, both by word and act, claimed to be the Messiah of promise. When the growing faith of His disciples sprang into open confession with the declaration, "Thou art the Christ, the son of the living God," He welcomed it as a divine gift of spiritual insight, saying, "Flesh and blood hath not revealed it unto thee, but my father which is in heaven."

After His resurrection the apostles went every-

where proclaiming their conviction concerning Jesus, and supporting their claims from the teachings of the Scriptures. They maintained that in Christ the Law of Moses received its prophetic fulfilment and that in Him the expectations of the prophets were realized.

Judaism, no less strenuously, urges its claim to be the true heir of the Old Testament teaching. It maintains that it has kept unimpaired the traditions of the ancient faith, and disputes the claim of Christianity to be the rightful heir to the prophetic promises.

But modern Judaism, even in its most orthodox form, is very far from being the religion of the ancient Scriptures. Through the years, especially during the first Christian century, numerous changes took place. With the destruction of the Temple, the whole system of sacrifices and Temple worship ceased. When the Jews were driven from Palestine, all the agrarian laws and laws dealing with ritual purity became obsolete. Important changes in Jewish life also led to the formulation of new laws and ordinances, many of these having their excuse in a desire to safeguard the people against violations of the Biblical laws by erecting a "fence" about them as a preliminary barrier. Mosaic authority was claimed for these oral or supporting laws also, as preserved in the Talmud, which are to this day the chief guide for life of orthodox Jews.

#### THE STRENGTH OF JUDAISM

It would be easy to emphasize the elements of

weakness in Judaism. But every religion deserves to be judged by its best and not by its worst. Judaism has its strong points. Because of these it has continued to exist through many centuries. Because of these it has held the loyalty of many generations. Because of these the Jewish race feels impelled to continue its witness in this twentieth century, with its chaos of beliefs and unbeliefs, convinced that it has a mission to fulfil which can never be abrogated or superseded.

Strange to say, Judaism as a religion has never been defined. Dr. Schechter declines to give any definition at all, claiming that Judaism is as incapable of definition as God's world. He says: "Judaism is a great infinite, composed of many endless units, the Jews. And these unit-Jews have been, and still are, scattered through all the world, and have passed under an immensity of influence, good and bad. If so, how can we give an exact definition of the infinite, called Judaism?"

The main difficulty is that the term Judaism includes many things that lie outside the scope of what is ordinarily denominated religion. It is not so much a religious philosophy as the civilization of the Jewish people. As Rabbi Mordecai Kaplan has said, "It is a cultural and spiritual complex of language, literature, history, customs, social institutions, organized about a conception of God."

1. It is this very conception of God, however, which has been one of the chief secrets of the strength of Judaism. It has maintained through all its history this testimony: God is one. Beyond this cardinal doctrine of the unity of God, Judaism

has never had an authoritative creed. Attempts have been made at different times to formulate a statement of what Jews believe, but not even the creed of Maimonides received general authoritative sanction. The fundamental thing in Judaism is not creed, but ceremony. The faith of Judaism finds expression in an elaborate ritual that relates itself to the whole of life.

But in this ritual, Jewish testimony to the unity of God holds the most prominent place. It is expressed in the *Shema*: "Hear, O Israel, the Lord our God, the Lord is one." This dominant note of the ancient faith is laden with the memories of a hundred generations, it vibrates with the concentrated passion of the Jewish soul, it is hallowed by the first lisp of infant lips and the last breath of the dying.

2. Another source of strength in Judaism is its insistence that religion must hallow and regulate the whole of life.

This is the keynote of the elaborate ceremonial system which Judaism developed. This system was designed to make provision for every occasion in life from the cradle to the grave, so that even the common and ordinary things of life would be given some religious significance. The Jewish calendar with its fasts and feasts, the rituals of prayer in home and synagogue, the dietary laws, and the wide range of customs peculiar to the Jews have had a tremendous influence on their life and have served to preserve their racial identity as a people even though scattered among the nations. And while the peril of formalism follows closely upon

the heels of religious ceremonialism, no one can question the fact that the emphasis of Judaism on the consecration of the whole life to the service of God has been one of the open secrets of its strength and of its power to survive.

3. And we must also recognize in Judaism, as another source of its abiding influence, its emphasis on social righteousness.

Drawing its ethical teaching from the Bible, Judaism has constantly insisted upon justice and charity as the primary obligations resting upon the Jewish people. As Micah expressed it, "What doth the Lord God require of thee but to do justly and love mercy and walk humbly with thy God?" The noble humanitarianism which has always characterized true Judaism is nowhere more beautifully stated than by Job, when he defends himself from the charges brought by his friends:

*"When the ear heard of me, it called me blessed,  
And when the eye saw me, it gave witness to me:  
Because I delivered the poor that cried,  
The fatherless also that had none to help him.  
The blessing of him that was ready to perish  
came upon me,  
And I caused the widow's heart to sing for joy.  
I was eyes to the blind,  
And feet was I to the lame,  
I was father to the poor,  
And the cause of him whom I knew not I  
searched out."*

#### THE CHRISTIAN EXTRAS

Christianity has taken over from Judaism these

three elements of its strength and has incorporated them in its teaching. Christians also insist on the unity of God. No exposition of the trinity would find acceptance for a moment by any group of Christians which called in question the fundamental doctrine that God is one. Christianity also demands the sanctification of the whole life. It has no elaborate ceremonies to give expression to the thought, but it goes beneath the acts of life to the inner motive and declares, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The Christian doctrine of the kingdom of God has also social righteousness at the heart of it. And though the idea has at times received scant attention, it has never been wholly ignored. At the present time, in response to the spirit of Christ, it is demanding practical expression to meet the needs of an industrial age.

But beyond these, Christianity has elements of strength which have been derived from the Old Testament, but which have found no vital place in Judaism. They are Christian extras. It is by reason of these things that Christianity maintains its claim to be the real heir of the earlier revelation and the inheritor of the promises.

1. One of the glories of Christianity is its claim to be a redemptive religion, a religion of spiritual power. It translates the redemptive symbolism of the Mosaic Law into experience. It takes the hopes of prophets and psalmists and makes them facts of life. The Gospel is a power, "the power of God unto salvation," a power that can make bad men good men, weak men strong men, and selfish



men generous men. Its progress is marked by transformed lives. It comes to the weakest and the worst with the promise of divine help. It passes none by. It never abandons hope.

This is a distinctive characteristic of Christianity. It lies latent in Judaism, but there it has never come to blossom and fruit. Forgiveness is an integral part of the Jewish creed, and prayer for forgiveness is an essential element in the Jewish ritual. The prayers for pardon provided in the Jewish Prayer-Book for use on the Day of Atonement are wonderfully touching and heart-searching in their expressions. But where are the Yom Kippur Jews who return to their homes from the synagogue, rejoicing in the assurance of sins forgiven and exulting in a sense of the divine favour? Yet these are the recurring notes of praise in the experience of Christians. These are the assured convictions which have made Christianity a singing religion. It is Christians who ring out the gracious proclamation to weak, sinful humanity:

*“Blow ye the trumpet, blow,  
The gladly solemn sound;  
Let all the nations know  
To earth’s remotest bound;  
The year of jubilee is come;  
Return, ye ransomed sinners, home.”*

2. Christianity, moreover, is a missionary religion.

It derives this conception primarily from the Jewish Scriptures and therefore fulfils them. The ancient promise to Abraham was: “In thee shall

all the families of the earth be blessed." The great prophets were all conscious of Israel's mission and reiterated her responsibility to be a light to the nations. But it is Christianity, not Judaism, which is fulfilling the prophets' program.

It is true, Judaism also was once a missionary religion. We read of zealous advocates of the faith of Moses who "compassed sea and land to make one proselyte." History tells us of numerous converts to Judaism in every city of the Diaspora. But those days are long past. For eighteen centuries Judaism has been sterile and has remained the religion of a single race. It has not concerned itself with the propagation of its faith. It has shown no concern for the spiritual welfare of other races sunk in ignorance and superstition. It has sent out no missionaries. It can show no succession of brave souls who leave home and friends, not for gain or personal advantage, but that they may give themselves in self-denying service for the betterment of neglected communities and alien races. It can point to no Ugandas, or Koreas, or Tahitis that have come under the influence of its Torah or have been transformed by its exaltation of Moses. The Old Testament predicts a universal religion, Christianity is fulfilling it. This is one of its claims to be in true succession to the religion of Moses and the prophets. It can and does propagate itself. It fulfils the Messianic mission.

3. The third and most potent factor that enters into the religion of Christians is the Person of Jesus.

Here, also, Christianity acknowledges its debt to

the earlier revelation. The Messianic hope runs all through the Jewish Scriptures. The promise given to Abraham was passed on to his children. It was an integral part of the teaching of Moses and the prophets. "The Old Testament does not merely contain prophecies, it is from first to last a prophecy." It is a religion of hope, of progress. It looks steadily forward to a fulfilment, a consummation.

Christians believe that in Jesus of Nazareth is to be found the ultimate realization and content of Israel's hopes. And though Jews are still unwilling to accept Him as Messiah, and some even deny that He will ever come, having changed their expectations from a personal Messiah to a Messianic age, yet Jesus is demonstrating more fully in every generation His right to reign. He has won, and is winning, allegiance from people of every clime and race and tongue. He is becoming more and more a factor in the life of humanity and with each passing year He is bringing a larger number under His sway. Leaders of the masses in many lands, not merely those that are nominally Christian, are looking to Jesus as the one hope for a torn and distracted world.

#### FUNDAMENTAL COMPARISONS

It will help us still further to understand the differences in the Jewish and Christian points of view if we bring into comparison other fundamental elements of these related faiths. Through such comparisons Christianity's claim to be an advance on Judaism will find fuller support.

1. Take the conception of God. Every Christian believes that the God whom he adores is one with the God of the Jews, by whatsoever name He may be called in the Old Testament. Like Moses, he bows his head toward the earth and worships as he listens to the unfolding of the divine glory as, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." He joins with the psalmist in his declaration of faith, "The Lord is my shepherd," and appropriates the prophetic assurance of Jehovah's love for Israel which takes on at times the passionate yearning of a father or husband.

But Judaism has confined its testimony as to the nature of God mainly to two aspects: first, the oneness and aloneness of God, and second, His holiness. And holiness, with Talmudic Jews, while representing moral qualities, designates chiefly those qualities in His nature which cannot brook ceremonial impurity.

It is Christianity which has taken the nobler concepts of the prophets and psalmists and unfolded and explained them to meet the spiritual needs of humanity. It was Jesus Christ who gave new vividness to the conception of the Fatherhood of God. It was He who taught the truth, which Judaism has never approached, that "God so loved the world that he gave his only begotten son." The Christian view of God is of One whose love goes out to all mankind and to such a degree that He is

willing to sacrifice Himself to the uttermost for man's redemption. Moreover, Jesus Himself lived so divinely that He gave a new depth and catholicity to love. After He passed away His followers dared to believe that God was like Him. Their most expressive description of God was, "The God and Father of our Lord Jesus Christ." Through Christ they were brought into fellowship with Him and into an experience of His redeeming grace. This advance of the Christian conception of God over that of Judaism is very naturally denied by Jews generally, yet we wonder if any reader, in passing from the Old Testament to the New, is not conscious of a change of atmosphere and of a movement toward nobler conceptions? In his book, *The Old Testament and After*, the Jewish scholar, Claude G. Montefiore, frankly and definitely indicates where the Christian view of God is loftier and more spiritual than that of the ancient faith. Anyone who desires to make a personal comparison of this difference may do so by reading the very best Jewish devotional literature produced during the Christian centuries side by side with any standard book of devotional literature written by a Christian. It will be as moonlight compared with sunlight or the first glimmerings of dawn with the splendours of the noonday.

2. Another difference to be noted is in the teaching of Judaism and Christianity concerning the way of life. The central requirement of the ancient faith is devotion to a Torah; of the new, devotion to a Person. By the word Torah Jews understand

not merely the five books of Moses, but the oral law and every other divine instruction which has been committed to them as a people. It is the sum total of the divine revelation of God's will. The Torah contains everything needed for salvation, and it is final. Properly understood, it applies to every circumstance of life and conduct for all time. Obedience to its precepts is the one condition of acceptance with God. Over the way of Moses are the words, "This do and thou shalt live."

Jews believe that through their obedience to the requirements of the Torah they are able not only to deserve the favour of God and win the right to everlasting life, but even do more than is actually required. Beyond what merit they need for themselves they may add to the Merit of the Fathers to ensure the good will of God in behalf of their people. Behind this conception there is obviously no deep sense of sin, and therefore no appreciable need of an atonement. Man is sufficient unto himself, and for possible faults and failures a proper use of the Day of Atonement will unquestionably avail.

How different is the way of salvation as set forth in the Christian Scriptures.

It rests, in the first place, on the most spiritual teaching of the Old Testament. The religion of rites and ceremonies is throughout recognized as a preparatory revelation. The prophets all knew it. They recognized the peril of formalism in the ancient faith, of ritual righteousness becoming a substitute for moral integrity, and of sin being regarded as the neglect of some outward rite. They



looked forward to the time when the symbolism of the old covenant would give place to the realities of the new, when God would put His law not in outward enactments, but in inward strivings after moral perfection.

At the very heart of all their hopes they felt the need of a more intimate and personal manifestation of God. How else is the name Immanuel to be understood? And is not the same hope expressed in the titles applied to the Messianic King—Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace? And, wedded to this hope, we have the poignant sense of sin that sees the only means of deliverance in a Representative Sufferer who will bear the sin of humanity. And though Jews deny that Jesus fulfils the prophetic expectations, yet the correspondence between the statements of the fifty-third chapter of Isaiah and the closing events in the life of our Lord is so close that this passage has been withdrawn from Jewish lectionaries for public reading in the synagogue.

It is not without the most convincing reasons that Christians of every degree of scholarship, in every age and in every land, have recognized in Jesus the divine provision for man's spiritual need and have humbly and gratefully acknowledged Him as Saviour and Lord. In personal dependence upon Him is salvation to be found, and not in obedience to a Torah. Through Him comes an assurance of forgiveness, a yearning for holiness, and a spiritual power which makes unceasingly for righteousness.

## THE VERDICT OF HISTORY

In bringing together for comparison the religion of Moses and of Christ, it is fitting that we should also apply to them the practical test of their usefulness to mankind. It may be presumed that religions claiming to be of divine origin will meet the moral and spiritual wants of men and produce beneficial results wherever their influence extends. As we place these two faiths side by side, after nineteen centuries of continuous history, may we not compare them as religious factors in the life of humanity? Which has best served the divine purpose as expressed in the Old Testament? Which has exerted the most potent influence for the betterment of the world?

Immediately we are brought face to face with the historic fact that a new era began with Jesus Christ. *Anno Domini* is no arbitrary chronological distinction. It was the recognition by men and nations that with Jesus Christ a new force had entered into human history. So incomparable was His authority that they determined to make the date of His birth a new starting-point from which to reckon time. Jews may use the letters C. E., indicating Common Era, instead of A. D., in their determination not to acknowledge in any way His dominion, yet it is still true that with Christ a new teaching, a new influence began which has changed the face of the world. Here is a marvellous thing! Many mighty men have lived and taught and marked their course through time with conquests and mighty deeds. But none of them has succeeded in writing his name on the brow of the

passing centuries—not Alexander, nor Cæsar, nor Napoleon; not Moses, nor Plato, nor Shakespeare. Yet One appeared in time, who taught for three brief years in an obscure Roman province, died the death of a criminal; and by general consent all civilized time is dated from His birth. Here is a phenomenon in history. It bears testimony to the transcendent influence of Jesus. As Jean Paul Richter has expressed it, “The crucified Jew, being the holiest amongst the mighty, the mightiest amongst the holy, has lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages.”

And what of the Jewish Mission? The whole story of the Jewish people is the tale of a nation called and set apart and trained to be a vehicle of blessing to mankind. Jewish history up to the dawn of Christianity is a movement toward a sublime goal still in the future. It points continually forward to something greater than itself. Does Judaism or Christianity best fulfil this hope? Let history furnish the answer. There is no need to deny the achievements of the Jewish race in every branch of human endeavour. Their progress is everywhere apparent. But in the realm of religion they have been at a standstill while Christianity has gone forward. Judaism has had no power to propagate itself; Christianity has spread throughout the world. With all its failures and with all its crimes—not least those crimes of which it has been guilty against the Jewish people—Christianity has been a religion universal in its appeal and elevating in its influence. This is all the more remarkable

when we think of how grossly it has often been misrepresented and of the frauds that have been perpetrated in its dishonoured name. Yet in spite of all these things it has had vigour enough to survive, to correct the evils that have gathered about it, and move steadily forward in its purpose to give the Good News to every tribe and nation. What would the world have been today if Christianity had not entered it? Is there the slightest evidence that if Christ had not come Judaism would have recorded similar triumphs? Judaism lacks a spiritual message for such an undertaking and it is destitute of an adequate motive, for as yet it has no Christ.

Nor must we fail to recognize the transcendent value of Christianity in its ministry to individuals. It brings men into fellowship with God. It gives assurance of divine forgiveness. It sweetens life and inspires hope. It creates saints and sends forth missionaries. It imparts peace to the troubled and guidance to the perplexed. It takes away the fear of death and sustains with divine comfort the last hours of the dying. The Old Testament predicts such a religion, but it is Christ, not Moses, who has made it a reality.

## VII

### THE UNVEILING OF JESUS

**I**N the apse of St. Sophia's, Constantinople, the guide points out a place where there is a hidden face of Christ portrayed by some early Christian artist. When the Mohammedan conqueror captured the city and this noble Christian temple passed into Moslem hands, all Christian symbols were removed. The beautiful head of Christ was covered over with canvas. But time has dragged the threads apart, and the visitor, by gazing steadily at the canvas, can secure a pinpoint view of this bit of early Christian art. Some day the canvas will be removed and the face will be disclosed as it really is.

Something akin to this has happened in the experience of Jews in their relationship to Jesus. For eighteen centuries the face of the Greatest Jew of history has been hidden from their eyes. He has been given no place in their life or literature. They have tried hard to forget Him and live as though He had never lived and taught and suffered in the ancient homeland of their people. It has been nothing to them that He belonged to their race, and that the influence of His teaching and personality have changed the face of the world. The very use of His name was banned. If Jews had occasion to

mention Him, He was referred to anonymously as "That Man," or "The Crucified One," or "The Nazarene."

The face whose unspeakable grace artists have vainly sought to limn has been concealed from Jewish eyes or seen through a distorting medium—f forbidding and unreal. Today the threads are being drawn apart and a new and more attractive aspect has been revealed. It gives promise of the coming day when the veil will be wholly removed and Jews will see Him as He is—"the glory of his people Israel."

#### EARLY JEWISH VIEWS OF JESUS

It has always been a marvel to Christian readers of the Gospels that a personality like that of Jesus should have incurred the enmity of the Jewish leaders. He was a Jew, His teachings were Jewish, He was an ardent lover of His people, and He devoted His whole life to realize for them the loftiest ideals of their prophets and psalmists. Moreover, He stands out, in comparison with the best that preceded Him, incomparable for the purity and splendour of His character. His divine authority combined with His winsomeness, as set forth in the Gospel narratives, have won for Him the allegiance of untold millions belonging to every race.

Yet when we turn to the representations of Jesus given by the writers of the Talmud we are amazed to find that His birth is blackened by Jewish contempt into a disgrace; that He is set forth as the deceiver, the sorcerer, the apostate, the "Sinner of Israel;" and His death is dismissed as the mere



execution of a pernicious criminal. Some of those statements were so objectionable to Christians that at Paris, in 1242, wagon loads of Talmuds were collected and burned. It is significant that in 1631 a Jewish synod was held in Petrikau, Poland, which ordered that all such references to Jesus should henceforth be omitted. Yet these same expurgated passages, that they should not become lost to the Jews, were collected and published anonymously. They were later further developed and enlarged to form the *Toldoth Jeshu*, a scurrilous life of Jesus, born of fanaticism and a vulgar imagination, which respectable Jews have always despised.

And as a confirmation of the thickness of the veil which rabbinism had cast over the Gospel picture of Jesus, we have many statements from the apologetic writings of the earliest centuries which indicate their enmity. For example, Justin Martyr, in his *Dialogue with Trypho*, says, "The high priests of your nation and your teachers have caused that the name of Jesus should be profaned and reviled through the whole world." And again, "Ye have added thereto, that Christ taught those impious, unlawful, horrible actions, which ye disseminate as charges above all against those who acknowledge Christ as Teacher and as the Son of God."

#### THE SCREEN OF PERSECUTION

If rabbinic virulence did its best to hide Jesus from Jewish eyes, even more effective was the un-Christian character of His followers. From the days of Constantine on, with rare intervals of re-

lief, the civil power in Christian lands sought to crush the Jews. Theological controversy focussed attention upon them as the reprobate agents in the drama of salvation. They were the "Christ Killers!" Ignorance and superstition, unrestrained by the spirit of Christ and enraged by the Jews' persistent rejection of Jesus, let loose upon the children of Abraham floods of hatred and persecution. There are no darker pages in European history than those which record the shameful wrongs and atrocities perpetrated against Jews by nations nominally Christian. Confinement in ghettos, ignominious garments, exclusion from remunerative occupations, ostracism, prison, exile, fagot, and sword were the recurring instruments of ecclesiastical tyranny.

Is it any wonder that Luther, who was by no means an unqualified friend of the Jews, in referring to their treatment by the Roman Church of his day, declared: "If I were a Jew with such poltroons teaching Christianity, I had sooner become a hog than a Christian."

While it is true that in that dark and cruel age many others besides Jews suffered for their faith, we must remember that in their case legal discrimination and persecution have lasted until our own times. We have not forgotten Kishinev, nor the pogroms which followed the war. Even in this year of grace there are few lands, nominally Christian, in which antisemitism does not have a place. America itself is not free from the virus.

So it has come about that the name of the meek and lowly Jesus has been regarded by Jews gen-

erally as the symbol of illusage and ill will. They justify their rejection of Him on the ground of the conduct of His followers. As a mark of their hostility to Him and to His cause, they outlawed His very name. For fifteen centuries no representative Jew has had a word to say about the Founder of Christianity.

### JESUS IN THE GHETTO

When one thinks of the various influences which have been at work to separate the Jew from Jesus it would seem almost incredible that they should have ever met. Yet Jesus, in spite of the determination of official Judaism to have nothing to do with Him and of a perverted Christianity to traduce Him, has never been completely excluded from the ghetto. In times of deepest hostility there were always individual Christians, like Bernard of Clairvaux, who revealed to Jews the spirit of the Master. Through such lives Jesus passed within the most carefully guarded gates. No enforced silence could wholly prevent the use of His name. Not even Christendom could quite conceal Him. There were in every generation Hebrew Christians, some of them attaining to positions of conspicuous leadership in the Christian Church.

In the Middle Ages London and Oxford had a *Domus Conversorum* for the care of Christian Jews. Indeed, so potent at times was the influence of Jesus in the ghetto that the most resolute measures had to be adopted to prevent large defections from the synagogue. Converts were excommunicated, the burial service was read in their

homes, and the offenders were counted as dead by the members of their families. The boycott was effectively used to prevent their securing employment or relief. Jewish leaders stopped at nothing that would make bitter and wretched the lot of those who were led to make confession of their faith in Jesus as Israel's Messiah.

Yet, in spite of everything, there were always some who were willing to endure shame and ignominy, loss of home and an assured livelihood, for the sake of Him in whom they had come to believe. A considerable list of notable converts has been compiled from among the Jewish followers of Christ before the dawn of modern missions. Such names as Ariston of Pella, Nicholas of Paris, Paul of Burgos, and Edzar of Hamburg remind us that Jesus, though despised and rejected, still found His way into the ghettos of Europe and won to Himself a people for His name.

With the opening of the nineteenth century the rising tide of missionary interest began to express itself in concern for the Jews. Societies were formed in Britain and on the Continent for their evangelization. Missionaries found their way into various lands, and many striking conversions were recorded. In 1808 David Mendal avowed his faith in Christ and, changing his name to Neander, "the New Man," he became the great Christian historian whose *Life of Christ* blazed the trail for all the later studies of "the greatest life that has been manifested upon earth." Dr. Joseph Wolff, with a devotion truly apostolic, carried the Gospel into the ghettos of Egypt, Syria, Palestine, Persia,

Mesopotamia, Arabia and India. He was followed by a conspicuous succession of scholarly missionaries who by kindness and self-sacrifice did much to lift the veil and reveal Jesus to His own people.

The total of Jewish baptisms during the nineteenth century has been estimated at 224,000. No missionary effort in behalf of any other non-Christian people can in comparison show such results. The list contains the names of bishops, college professors, scientists, writers, musicians, painters, sculptors, philanthropists, lawyers, doctors, journalists, philosophers and statesmen.

As an evidence of the high character of many of these Jewish followers of Jesus, we need only mention such names as Sir Julius Benedict, Professor Benfey, Dr. Paulus Cassell, Lord Beaconsfield, the Herschels, the Mendelssohns, the Margoliouths, Edersheim, Saphir, Rabbinowitz, and Schereschewsky. The appeal of Jesus now, as in the days of His flesh, wins a response not only from the common people, but also from the noblest and most cultured of the Hebrew race.

#### MODERN JEWISH ATTITUDES

Perhaps nothing is more indicative of the change that has taken place in Jewish life and thought than the attitude of many modern Jews toward Jesus. The passing of the pale and the ghetto have thrown the Jews into the currents of modern life. It has been impossible to share in a civilization so largely influenced by the personality and teaching of Jesus, without being forced to consider Him and arrive at some conclusion as to His claims.

Reform Judaism, which was born of an effort to adapt the ancient faith to the conditions of modern life, early sought to place its own interpretation on the life and character of Jesus. He is regarded by representatives of this school as one of the great men of the Jewish race, an exalted moral teacher whom Jews generally should accept and follow. This is the attitude of such authors as H. G. Enelow in his *A Jewish View of Jesus*, and Joseph Jacobs in his *Jesus as Others Saw Him*. Claude G. Montefiore, the spokesman of English Liberal Judaism, declares: "I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens, when He will no longer be regarded as one of the greatest religious heroes and teachers whom the world has seen." Another Jewish teacher, Rabbi Gross, of Brooklyn, said to his people: "I, a rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to our children much as we teach them about Abraham, Moses, Jeremiah, and the rest of the great teachers and prophets. Jesus, as we all know, was a Jew. He preached divine love. He was a gift of love."

The Reform Movement, however, represents but a comparatively small section of Judaism. The majority of the people, so far as they are religiously inclined, yield allegiance to the traditional faith. Yet even among the orthodox there are signs that the old Jewish tradition of silence concerning Jesus is coming to an end. A treatise in Yiddish on Jesus, by Dr. Chaim Zhitlowsky, has recently been



published. Its appearance mightily stirred the New York ghetto. Dr. Zhitlowsky maintains the historicity of Jesus and demands that Jews revise their attitude toward Him by accepting Him as one of their prophets.

Of far greater significance, however, is Dr. Joseph Klausner's *Jesus of Nazareth*. Dr. Klausner is one of the greatest living Hebraists and historians. He is a Zionist. He is a professor in the Hebrew University at Jerusalem. He emphasizes the historical reality of Jesus and regards Him as one whom Jews can no longer ignore. Their acceptance of Him as a teacher, he considers, would add much to the prestige of the Jewish race. Needless to say, this Hebrew scholar is leagues and leagues away from the Christian position. He will have nothing to do with Jesus either as Messiah, Saviour, or Prophet. He says: "To the Jewish nation He can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can He, to the Jewish nation, be the Messiah—the kingdom of heaven, the day of the Messiah is not yet come. Neither can He be regarded as a prophet, He lacks a prophet's political perception and the prophet's spirit of national consolation in the political national sense." In other words, Dr. Klausner, as a Zionist, rejects Jesus for the self-same reason that actuated the leaders of his people nineteen centuries ago—Jesus did not give political supremacy to Israel. He does, however, extol Jesus as a teacher and looks forward to the time

when, properly edited, "the ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

The real significance of this book is not what Dr. Klausner has to say about Jesus, but that a distinguished Jewish scholar should write about Jesus at all. Nearly three score Jewish generations have come and gone without pronouncing His name. Now that name is being carried by this book into every ghetto of the world. This is nothing short of a revolution.

These indications of a change of attitude concerning Jesus on the part of broad-minded Jewish scholars must not be understood, however, as characteristic of the whole people. The hostility of the orthodox leaders is as pronounced as ever. They still refuse even to consider Jesus' claims. Only fifteen years ago one of the foremost Hebrew scholars of his time, the late S. I. Hurwitz, editor of a philosophical Hebrew quarterly, was nearly lynched because in an essay which he published in his journal he had taken a positive attitude toward Jesus. He was accused of missionary machinations at a public trial in Lemberg and only a vigorous defense made possible his acquittal.

In the autumn of 1922, Rabbi A. A. Green, of the Hampstead synagogue, London, in order to fortify his young people against the Christian influences to which they were subjected, planned to hold a class for the study of the New Testament, choosing first for exposition the Gospel of Mark. Though his purpose was wholly defensive, the angry tumult raised by the Jewish press and com-

munity was so great that the effort had to be abandoned.

When Rabbi Stephen S. Wise, of New York, in 1925, took advantage of the appearance of Dr. Klausner's book in its English translation to speak of Jesus, his utterances stirred up the wrath of his orthodox brethren. Though he followed Klausner in saying that Jesus must be accepted as a historical character, that He was a Jew, that He could not be accepted as divine, and that He never intended to found another religion, he went on to declare that "the Jews must accept Jesus as a Jewish teacher and accept His ethical code." The furore created in orthodox Jewish circles by these utterances was so great that with shouts of indignation his resignation as chairman of the Palestinian Fund for the rehabilitation of the Jewish homeland was sternly demanded. And though his resignation was not accepted by the committee, the extreme orthodox members withdrew and established their own Fund. As a writer of this group, commenting on Rabbi Wise's utterances, expressed it, "For a Jew to preach—in any form—to Jews on 'Jesus' is an abomination, is 'death,' or betrayal of the soul."

Yet it may be confidently predicted that the old days of enforced ignorance concerning Jesus are over. As time goes on Jews will catch fuller glimpses of that matchless Personality, even through the medium of misunderstanding, and be led to form some judgment concerning Him. Any acknowledgment, however, is an advance on the past centuries of silence, and a step toward the

time when Jews universally will acclaim Him as their own.

#### LIFTING THE VEIL

Christians with the Gospel in their hands find it difficult to understand why modern Jews who have access to the same records fail to see Jesus as the Messiah of promise, the Son of the living God, and the Saviour of the world. Many of them have been educated in our colleges and universities. Their critical faculties have been developed so as to form dependable judgments. Why do they arrive at conclusions so diametrically opposed to those of Christians?

It must not be forgotten that Jews bring to the study of the subject certain attitudes of mind which largely condition the results of their investigation. In the first place, they are well assured that in all matters relating to Jews they are incomparably better qualified than Gentiles to ascertain and interpret the facts. Jesus was a Jew. He spent His life in Jewish surroundings. All His activities were related to a definite period of Jewish history. Are they, therefore, not more likely than Gentiles to arrive at the truth concerning Him?

If the Christian replies that his information concerning Jesus has not been derived from Gentiles at all, but from Jews, that the records upon which he depends were written by Jewish contemporaries of Jesus, then the Jews question the trustworthiness of the records. They maintain that the Gospels were composed not earlier than the second

century, when sufficient time had elapsed for Christians to tamper with the primitive traditions and introduce much legend and myth. A writer in the *Jewish Encyclopedia* goes so far as to say that they "invented many incidents—especially in Matthew—'in order that there might be fulfilled' in Him prophecies of a character quite other than that of which Jesus either claimed or was represented by His disciples to be."

When Christians show that the results of the best modern scholarship reaffirm the historical trustworthiness of the Gospels as indisputably belonging to the first century, then they shift over to the philosophical position and argue that the conception of Jesus as divine is unthinkable. They express great admiration for Jesus. He was one of the greatest, if not altogether the greatest Jew that ever lived. But He was not perfect, He did not meet the Messianic expectations, and even as a teacher He never passed beyond the accepted opinions of His time.

The real difficulty in the way of the Jews' true understanding of Jesus is not hard to find. It lies in the possession of a traditional attitude toward Him which denies that He can be either as unique or as extraordinary as Christians claim. They start out with the assumption that He is not and cannot be divine, and therefore tone down or eliminate everything that does not fit in with their preconceived ideas. There is an obscuring veil that hangs between them and Christ, and that veil has been made incalculably more dense by the prejudices and unworthy conduct of nominal Christians.

Yet it is in the Person of Jesus that a solution of the difficulties which disturb the relationship of Jew and Christian is to be found. The central fact of Christianity is Christ. To be a Christian is to trust and follow Him, to wear His name, express His spirit, and do the will of God as He reveals it and by the aid He lends. In fellowship with Him no racial barriers exist. The Christian who has not learned that truth has no real claim to the name. On the other hand, has Jesus no vital, redemptive meaning for the Jew? The centre of his religion is the Torah. Devotion to it is the supreme test of his allegiance to the faith of his fathers. But Jesus said: "I am not come to destroy the law but to fulfil." Do not the two loyalties meet in Him? There can be no gainsaying the fact that the nearer we come to Him the nearer will we come to one another. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition."

The Christian mission to the Jew is not the destruction of his religion, it is the unveiling of Christ. This lies quite beyond the range of verbal controversy and the polemics of the schools. It consists essentially in the presentation of a Person, who the more He is studied with fairness and truth-loving sincerity, the more will He commend Himself and resolve the difficulties of His unique relationship to God. This demands strict historical accuracy, spiritual insight and personal devotion. Such a presentation will call for every resource of knowledge and intellectual ability, but it will demand more—the testimony of life; for in the case



of the Jews Christ can best be interpreted through sympathy and understanding. The supreme duty of Christians generally in their relationship to their Jewish neighbours is to make Christ visible.

Such a presentation not only provides the unanswerable Christian argument for devout Jews, but makes also the most powerful appeal to those Jews who have turned away from all religion and are as far away from Judaism as they are from Christianity. In Christ we have the appeal of the most compelling personality that has ever entered human history for the world's uplifting. Not only has race after race of Gentiles responded to His sway, but when He is unveiled will Jews also respond. It was a Jew—Von Constantin Brunner—who said: "What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is He of no importance to us Jews? Understand, then, what we shall do: We shall bring Him back to us. Christ is not dead for us—for us He has not yet lived; and He shall not slay us, He will make us alive again. His profound and holy words, and all that is true and heart-appealing in the New Testament, must from now on be heard in our synagogues and taught to our children, in order that the wrong we have committed may be made good, the curse turned into a blessing, and that He at last may find us, who has always been seeking after us."

This is one of many voices which are harbingers of a new day of understanding between Jews and

Christians. For the long night of estrangement will be forgotten and the happy day of mutual understanding will be ushered in when Gentiles and Jews alike yield unqualified allegiance to Jesus as Saviour and Lord.

## VIII

### A CHRISTIAN APPROACH TO THE JEWS

ALL that has been said in preceding chapters concerning the Jewish situation in this country and throughout the world brings us face to face with this definite and incisive question—Has the Christian Church a ministry to the Jews? The answer of Jews themselves is now, as it has always been, an emphatic and unequivocal, “No!” Every effort to reach Jews with the Christian message has been met with resentment and open antagonism. They say that for Christians to approach Jews with the claim that they have something better to offer than Jews already possess is an assumption of superiority which they are bound to resist. They maintain that the teaching of Judaism is just as lofty and spiritual as that of Christianity and that it produces characters just as true and worthy. They reject the essential doctrines of Christianity—such as the Messiahship of Jesus, the Incarnation, the Trinity and the Resurrection—as untenable. Besides, they charge that a religion which has expressed itself in oppression and persecution such as have been meted out to Jews demonstrates not only that it lacks divine authority but that it is radically wrong.

What, then, shall be the attitude of the Christian Church? Shall all attempts to interpret Christianity to the Jews cease? Shall they be left to work out their problems alone? Shall Jews be regarded as a people apart, to whom the principles of Christianity do not apply? Professor W. M. Macgregor, of Glasgow, in dealing with these questions, makes this forceful statement:

“ It has often seemed to me that the subject of Jewish missions offers a test, more searching than can be found in any other department of our work, of whether we are thinking as Christians should; and many of us cannot endure that test.

“ On the one hand, within our churches we often meet with a startlingly frivolous judgment about the Jews, that, as they have a religion of their own, we are entitled to leave them to that. Certainly they have a religion. ‘Theirs,’ as Paul says, ‘is the sonship, and the shekinah—God’s glory resting upon their gatherings—and the covenants, and the law, and the worships, and the promises, and the fathers.’ They have so much that only Jesus Christ is wanting; and there are actually people in our churches, and ministers in Christian pulpits, who seem to regard that exception as if it were of no account. That they have come so far and yet miss the very thing which gives their progress meaning, that actually seems to a host of Christian people a fact which calls for no redress.

“ And then, on the other hand, there are masses of our people whose whole thought on the subject is determined by their likings, or rather their dis-

likings. Frankly they confess they do not like the Jews." And on this unreasoning basis they dismiss all consideration of Christian responsibility.

#### THE CHRISTIAN CHARTER

With the New Testament in our hands there need be no uncertainty as to the obligation of the Church to include the Jews in its ministry. The "marching orders" of the Master specifically state that His Gospel is for "every creature," which must certainly comprehend Jews. But lest His disciples might be inclined to pass His own people by, He directly enjoined them to "begin at Jerusalem."

That His first followers fully understood their commission in this respect is evidenced by the earliest existing records of their activities. According to the Acts of the Apostles the hundred and twenty in the upper room were all Jews, and the thousands who were enlisted for the new faith at Pentecost were all Jews. Jews were the first missionaries to the Gentiles, and it was Jews of the Diaspora who formed the foundation of the first Christian churches established throughout the Roman Empire.

The entire New Testament bears testimony to the fact that the earliest missionaries followed the practice of giving the Gospel "to the Jew first." The Christians addressed by Peter in his First Epistle as "strangers" were evidently Jews of the dispersion who had become followers of Christ. The very existence of an Epistle to the Hebrews is proof positive that the Primitive Church regarded

the evangelization of the Jews as an integral part of its missionary program.

To all who accept the authority of Christ and His apostles in matters of duty, no other justification for a Christian ministry to the Jews is needed. They have sanctified this service both by precept and example. But the claims of Jews upon the Church are emphasized from various other angles.

Christians can never forget that they are under measureless obligations to the Jews for their spiritual privileges. As our Lord Himself declared, "Salvation is of the Jews." They have given us the Bible and the Christ. The faith we cherish and the blessings we enjoy make us incalculably their debtors. And a debt is more than a liability; it is a demand. It is an inescapable claim which gratitude should prompt us to meet, and which can be evaded only through ignorance, inability or deliberate repudiation.

The teaching of the New Testament, moreover, links up in a positive and unalterable way the future of Christianity with the winning of the Jews. The Apostle Paul, who recognized unmistakably the hand of God in the history of his people, was convinced that they had still some high purpose to fulfil. God is not through with them yet. It is not in His plan that they shall remain permanently outside His covenant of grace. There is coming a day when all Israel will own allegiance to Jesus as the Christ. And the vision of what this ingathering of his people would mean to the world so fired the imagination of the apostle that he saw in their receiving a new age in the Church's history. It



would be a very springtime of blessing, nothing less than "life from the dead."

What is in the mind of God ought to be in the mind of the Church. If it is the divine purpose that the bringing in of the Jews, with all their zeal and intensity, their individuality and persistence, will be the means of evangelizing the world, then the Church should order its program accordingly. The winning of the Jews is then the surest and speediest way of winning the world. The triumphs of the Early Church were doubtless in a great measure due to the apostolic program of giving the Gospel "to the Jew first." Who will say that a return to the apostolic method would not be attended with similar achievements? One corroborating fact is that proportionately a very much larger number of Jewish converts give themselves to the Gospel ministry and other forms of self-denying service than come from any other race. "This," to quote again Professor Macgregor, "makes the romance of Jewish missions, which are concerned not with any tame and torpid folk, but with one on which God Himself has laid His hand, and over which His promise still is brooding."

It is to the lasting reproach of the Church that, while it has been successful in bringing race after race under the sway of Christ, it has for the most part passed by and neglected the race with which it has been longest in contact and from which it has itself sprung. For long periods together it was more concerned about finding ways to repress and crush the Jews than about plans for

their evangelization. And while the Churches of the Reformation disclaim having had any part in the persecution of Jews, they have had, on the other hand, but a small share in making reparation for the wrongs they have suffered and in showing to them the better way. The Jews in our midst—estranged, embittered, antagonistic—simply bear testimony to the fact of Christian neglect and the failure of the Church to interpret to them the spirit and content of our religion. We may be sure of this, that the evangelization of the Jews will not take place until the Church takes this work seriously and gives itself to the task as intelligently and zealously and sacrificially as it has done for other races whom it has sought to win.

The present period of change in Jewish life seems to afford a fresh and challenging opportunity for definite service. The relaxing of the bounds of traditional Judaism has been attended with a slackening of prejudice and a development of the spirit of inquiry. Something akin to a mass movement toward Christianity has been taking place in Eastern Europe. It is estimated that 100,000 Jews, since the war, have found their way into the churches of Hungary, Austria, Poland, and Ukrainia. In other lands, where free contact between Jews and Christians prevails, there are constant accessions to the Church. Here in America tens of thousands of Jews are reading the New Testament, visiting Christian churches, and “listening in” to Christian messages on the radio. There are, today, probably 20,000 Jews in the membership of evangelical churches.

## PRINCIPLES OF APPROACH

Any worthwhile service to the Jewish people must rest on an adequate and sympathetic understanding. Though Jews and Christians have journeyed down nineteen centuries side by side, they have been largely strangers to each other. Kipling has said:

*"East is East and West is West,  
And never the twain shall meet."*

To many this is the expression of a veritable fact which furnishes the real explanation of the differences between Jews and Christians. There is, it is said, a fundamental and ineradicable incompatibility. The two groups occupy different spheres which can never coincide. A chasm divides them, and no way can be found to bridge it. This is the theme of Maurice Samuel's book, *You Gentiles*. Yet that barrier scarcely exists for those who have the will to cross it, either Jews or Gentiles. Jewish missionaries found a way to pass over it when, in the first century, they carried the Law of Moses into every city of the Diaspora and won to Judaism many converts from among the Gentiles. It was crossed by the first Christian missionaries, who were all Jews, when they planted the new faith among people of every known tribe and race. And every Gentile bridges the gulf when he extols the comfort which he has derived from the Psalms, the spiritual stimulus which he has found in the Prophets, and bows in humble allegiance before the Hebrew Messiah.

The truth is that, speaking generally, Jews and

Gentiles have been at no pains to understand each other. They are more prone to take counsel of their prejudices than of their knowledge. Nothing is more certain than that Jew and Christian can understand each other wherever there is a sincere desire to do so. And with understanding will come appreciation and respect, without which no real friendship can be established.

Nor must we fail to recognize the spiritual values in Judaism. While the religion of the modern Jew differs widely from the religion of the Old Testament, yet there are many elements in it which are good and true. We should not lightly esteem a religion which has nourished the spiritual life of many generations and from which noble souls have sprung who have made the world their debtors. It was the Judaism of the first century which formed the basis of the ministry of Christ and His apostles. Though they regarded it as a preliminary faith which required the Gospel to bring it to maturity yet it was never considered devoid of truth. Jews complain that Christians misrepresent their religion, that they ignore its high ethics and its firm stand for the unity of God. Christians should never leave themselves open to this accusation. They should recognize the high character of Judaism and gladly acknowledge the blessing it has been to those who have been loyal to its teaching.

Moreover, an approach to the Jews should be irenic rather than polemic. There is doubtless a place for controversy when the Christian faith is attacked, but it must always be a very subordinate

place. Jews are rarely, if ever, convinced by the most elaborate arguments. Their real reason for rejecting Christianity lies quite beyond the range of logical processes in the unexplored depths of the subconscious life where prejudices are born. Jews are usually eager to challenge every positive Christian statement. "But," as Dr. George Her-  
rick has said, in speaking of controversy with Mos-  
lems, "such a challenge is seldom other than a defiance, in temper as well as in fact. To put it aside gently, and then appeal to the conscience of the man in the presence of God is the more excel-  
lent way. I have known this done with astonishing effect, the arrogant champion becoming, before the end of the interview, a deeply interested listener."

Attacks on Judaism are unprofitable. Open as it may be to criticism, it is not the destruction of Judaism which is sought, but the acceptance by Jews of certain positive truths which are deeply rooted in their own religion. Iconoclastic methods may be counted on to stir up plenty of excitement and antagonism, but the results will be ephemeral. We must follow the method of the Master, who declared, "I am not come to destroy but to fulfil." It is the positive presentation of Christian truth that counts. At the background of Christian thinking should lie the conviction that the Jew, in becoming a Christian, does not abandon his religion. He continues to worship the same God, to reverence the same Bible, to cherish the same ideals, only with a larger and fuller meaning. He simply moves forward to a realization of those hopes and experiences anticipated by the prophets

and brought to fruition in the life and ministry of our Lord.

In America, where the Jews are so widely scattered, approximately one half of the Christian churches have Jews, few or many, living in their neighbourhood. It should be an accepted policy for each of them that these Jewish neighbours should be included in its ministry. The day has passed—it should never have dawned—when a church can exist in a community, ministering to a select group gathered from hither and yon, and ignore the responsibility of ministering to the unevangelized of whatever race at its very door. Such exclusiveness is not only alien to the Christian spirit, it is disastrous to the whole future of the Church and of the nation. If America is to become Christian every church must accept its share of responsibility for the evangelization of its own community, or be truant to its trust. In meeting this task, thousands of churches will have the opportunity of ministering to Jews. Experience has demonstrated that there is no more effective way of reaching individuals and families, and of helping them to an adequate understanding of the Christian faith. In this way they are not singled out from other people in the neighbourhood, which they resent, but are included in the number whom the church is seeking to serve.

Needless to say, there can be no effective approach to the Jew that is not made in the spirit of Christ. Max Nordau declared that one of the chief reasons for Jewish bitterness against the Christian Messiah is the attitude of the Messiah's



disciples toward His people. A religion that makes love the highest revelation of God and the supreme virtue for man can never be represented by lives at variance with that teaching. Love is the winning factor. Without it the keenest arguments and the noblest eloquence will fail. With it the meagrest gifts may win. For with Jews, as with us all,

*"It is hearts that turn the balance,  
Hearts and the grip of hands,  
And comradeship and fellowship,  
And love's fast woven bands."*

#### THE MAIN OBJECTIVE

Perhaps the deepest impression made upon the student of Jewish history, achievement and religion is the wide range of investigation he has found it necessary to pursue. His study has led him into every period of human history since authentic history began. He has had to follow the Jews into every land of their wanderings and trace their influence in every field where interest and opportunity have led them—science, invention, discovery, literature, art, journalism, statesmanship, banking, commerce, industry, law, medicine, and many another sphere besides. He has sought an explanation of their interminable struggles and sufferings. He has endeavoured to find answers for a multitude of metaphysical, psychological, social, and economic questions. He has listened to the Jewish sages and prophets and considered the meaning of their ideals and expectations. When at last he seeks a way of Christian approach to this

remarkable people he is bewildered by the tremendous complexity of the task. Along any pathway peculiar difficulties are encountered and every course suggested leads to endless ramifications.

Yet the Christian task is essentially simple. When we go back to the days of Christ, whose mission was primarily to His own people, we recognize at once the central place which He Himself occupied in the Gospel which He proclaimed. He announced Himself to be the goal toward which the historical development of Israel led, the One in whom the aspirations and expectations of Israel's thinkers and prophets were realized. The recurring notes of His message to His generation were: "I am—the Way, the Truth, the Life, the Door, the Vine, the Good Shepherd, the Light of the World, the Resurrection and the Life." He said, "Come unto me. I will give you rest, peace, pardon, power, eternal life."

And when the first messengers of the Good News went out among their brethren, the message they proclaimed revolved about the person, work and teaching of Jesus. He was the Alpha and Omega, the beginning and end of their argument. What we call the four Gospels are simply the record of events in the life of Christ and of His teaching as they were proclaimed by the evangelists. The Apostle Paul, who was acquainted not only with rabbinics, but with the philosophies of Greece and the mystery religions of the Orient, used none of these things except to illustrate the pre-eminence of Christ, saying, "I determined to know nothing among you save Jesus Christ and him crucified."

The effectiveness of this message was abundantly demonstrated in the experience of the apostles. Before the generation had passed which was contemporary with Jesus many thousands of Jews were won to the new faith. In Judea itself, the very centre of Jewish life, where the truthfulness of the disciples' statements could be easily verified, vigorous communities of Hebrew Christians were established. So alarmed were the Jewish authorities at the rapid spread of these Messianic groups that the only way they could devise to stop their extension was to arrest the Christian leaders and with threats of dire punishment "command them not to speak at all nor teach in the name of Jesus." So phenomenal was the advance of Christianity throughout the Roman world that a mysterious power of enchantment was attributed by Jews to the very use of the name of Jesus. In self-defence the name above every name was banned in all Jewish intercourse.

In our own generation, as we have seen, there is a growing disposition to claim Jesus as One whose influence and achievements reflect glory upon His race. Voices here and there extol His virtues as a loyal Jew and acclaim Him as one of the greatest of their prophets. It would be unwise, however, to interpret this change of attitude as necessarily a movement toward an acceptance of the claims of Christ as understood by evangelical Christians. We may hope that it will be so. But, on the other hand, it might well be that Christian teachers will be put anew upon the defensive to maintain their position concerning Jesus, and be obliged to make

a fresh study of His Person and authority in order to meet more subtle assaults than any they have hitherto met.

In any case, there is every reason for raising the question as to whether the time has not come for the Christian Church in its service for the Jews to revive the method of Christ and the apostles. The chief need of the Jews is Christ. It is only through Him that Judaism can become a spiritual power and fulfil its mission. It is only through Him that Jews can find a clew to the enigma of their history and enter into possession of the spiritual privileges promised of old by their prophets. In his *Christ of the Indian Road*, E. Stanley Jones tells of an ardent Arya Samajist who came to him with this question: "What have you in your religion that we haven't in ours?" He expected to be argued with concerning moral ideas and philosophical principles which Christians regard as peculiar to their religion. Instead, the missionary answered: "Shall I tell you in a word? *You have no Christ.*" And he adds in comment: "Just here is the lack of non-Christian faiths. Fine things in their culture and thought—we admit it and thank God in real sincerity for them—but the real lack, the lack for which nothing else can atone, is just—Christ. They have no Christ. And, lacking Him, life lacks its supreme necessity."

And, lest we should regard this as a mere commonplace of Christian thought, let us remember that it is no commonplace to the Jews. Jews do not know Jesus. And contact with Christians has given them little opportunity to gain that knowl-

edge. Even in special work for the Jews, Christians have not always made the presentation of Jesus the heart of their ministry. Canon Lukyn Williams, in his *Controversy Between Christians and Jews of Today*, says: "This is no truism. On the contrary, it is a complete innovation. It is a reversal of Christian methods that have lasted from the days of Justin Martyr to Dr. McCaul and our own time. Nay, it is even possible—if the modern suggestion be really true—that, preceding even the Gospels, a little book existed containing proof-texts from the Old Testament to convince the Jews, showing the true doctrine of the Messiah and its fulfilment in Jesus. Scholars have given it the name of the Book of Testimonies. If that book existed, as many believe, it is instructive to notice that the evangelists, while using it, departed from its method. Their aim was not primarily to prove this or that from the Old Testament, but to exhibit Jesus as He was and is. And the evangelists' way ought to be our way. Tell Jews of Jesus, adding, if you like and as they will expect, definite proofs, and what is of more real importance, spiritual illustrations from the Old Testament. But tell them of Him. You will then appeal not to their intellect only, but to their whole personality. For there is nothing so great as the Personality of Jesus, and personality attracts personality. But such a display of Jesus includes more than words on our part, it involves our whole life."

#### THOUGHTS AND VISIONS

From whatever angle we view the present situ-

ation of our Jewish neighbours, we see evidences that they have reached another critical period in their long and eventful history. The old day is ending and a new day is at hand. The whole future of the synagogue is threatened, with the racial civilization which gathers about it. Jewish leaders look forward with foreboding. They frankly voice their anxieties and fears, and the perplexed people look to them in vain for authoritative guidance. The general substitution of the racial appeal for the religious is a sad testimony to the failure of Judaism to meet modern spiritual needs. Not for centuries have Jews been so sorely beset with uncertainties. Their supreme need is spiritual quickening, and yet there is not one among them who comes from the presence of God with a "Thus saith the Lord."

The Church should be able to find some way of service to the Jews in this time of need. If we accept in any real way the divine dictatorship of history, the present movements in Jewish life constitute a distinct call of God. But the porter at the gates has forgotten to watch, and the time has been passed in slumber. Not since the first century has the Christian Church taken seriously her responsibility for the spiritual welfare of Israel. Even during the past century of missionary effort there has been no consistent policy of service. A review of the past hundred years of contact between Jews and Christians is a pathetic commentary on the Church's indifference to the injunction of her Lord concerning His people. With no serious purpose, the efforts put forth have been timid



and fitful. Even now, in spite of Christ's solemn warning to recognize in every crisis period in human history a sign of His coming, how few discern in present Jewish conditions a new summons to do something really worth while to help them realize their high destiny.

That mistakes have been made in the past by the Church in her efforts to reach the Jews may be freely acknowledged. Indeed, up to modern times, reliance was placed mainly on force, either physical or mental, as a means of evangelization. Even in our own day not all methods employed can be approved. That Gospel which is the same for all men, in every age, and in every land has often been presented to Jews in such defective forms that the marvel is that so many have been won to the faith of Christ. To present the Gospel effectively to any people is a task of great delicacy requiring adequate knowledge and sympathetic understanding. For no people is this so true as of Jews. At every step the old question, *Quo vadis, Domine?* needs to be asked of the Master.

Hitherto the approach of the Church has been governed largely by the thought of Judaism as a rival religion. The aim has been to demonstrate the superiority of Christianity, win Jews for its membership, and accomplish eventually the downfall of Judaism. In this process there has been an inestimable spiritual service to individual Jews. But it has incurred the enmity and violent antagonism of the synagogue, which, for self-preservation, has developed many defensive measures to safeguard their people from missionary

activities. Judaism, which has long ceased to be a missionary religion, regards any attempt to convert Jews to Christianity as an affront, and indefensible. Its authorities pour out the most virulent maledictions upon those who have any share in the undertaking.

Elsewhere the right of the Church to include Jews in its ministry has been emphasized. Yet the possibility of happier relations between Jews and Christians should be eagerly sought. Here and there hopeful steps have been taken. Occasionally Jewish rabbis and Christian ministers have sincere fellowship with each other and at times preach in each other's pulpits. Under such circumstances courtesy demands that theological differences should be strictly avoided. The value, however, of such exchanges in developing more cordial relations is generally recognized. Other movements toward a better understanding have been projected by both Jews and Gentiles, either on the basis of what is held in common or by the specific agreement that there will be no Christian propaganda. Such movements, while laudable in themselves, fall far short of meeting the full obligation of the Christian Church to the Jew.

A hope which finds support in the Scriptures, and which gains encouragement from the changing attitude of Jews toward Jesus, is that there may arise a movement within Judaism itself toward Christ. He belongs to the Jews as He belongs to no other people. None could better appreciate the spiritual values which He introduced into the life of humanity. The acceptance of Jesus by Jews

would bring into the ancient faith not only what would give meaning to its history and reality to its ideals, but also introduce the vitality and spiritual power which it lacks. What we might hope for by such a movement would be a distinctive type of Christian discipleship. The possibilities of Christ's boundless life have never been fully realized by Gentile Christians, perhaps never can be. What might not we expect if Jews laid hold of evangelical truth and gave full allegiance to Jesus as Saviour and Lord? One can imagine no greater gift to humanity than that spiritual power which inheres in Christianity when it takes possession of the whole mind and heart of the race of Jesus.

It was this vision which set the soul of the Apostle Paul aglow with hope for his people. God has not cast them off. He has still some high service for them to fulfil in the world. He looked forward confidently to the time of their unqualified acceptance of Christ, when, under His leadership, they would enter into His service with whole-hearted devotion and thus bring an unparalleled time of refreshing to the whole world.

Behind this inspiring hope lie the sure promises of God. How Christ will get to be understood, accepted, and embodied by His own people is not obvious, but it is certain. That it will be brought about by slow and infinitesimal stages is quite improbable. History does not develop as a slow and steady march of life. Neither does the kingdom of God. We have seen, under the influence of a great leader, or a synthesis of vital ideas, results accomplished in a day that centuries could not

reach. And in the progress of the kingdom dreary periods of dearth and inactivity have preceded some mighty effusion of the Holy Spirit, when suddenly the mass of humanity has swelled and heaved with the ferment of a new life, and the sickle has been thrust in because the time of harvest had come. So with the fulfilment of the divine promise concerning Israel. The time of waiting has been long. But there are signs of quickening and upheaval. Over all the areas of Jewish life a new spirit is moving. Faith sees in these things the tokens of the promised day.

*“For while the tired waves, vainly breaking,  
Seem here no painful inch to gain,  
Far back, through creeks and inlets making,  
Comes silent—flooding in—the main.  
And not by eastern windows only,  
When daylight comes, comes in the light;  
In front the sun climbs slow—how slowly!  
But westward—look! the land is bright.”*

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